

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, May 26, 1988

Published Since 1877

## Hattiesburg observers tag this one a miracle

By Barbara Shoemake

Baptists don't tend to vote on whether modern events are "miracles," they simply give God the credit.

In Hattiesburg a young Baptist woman is recovering from serious physical damage, including a closed head injury. Observers are tagging this one as a miracle.

Bekke Ray, 27, is hostess at William Carey College. She was until recently dean of women there. She is the daughter of Dr. and Mrs. Joel Ray of Hattiesburg where he is director of missions for Lebanon Association.

As part of her duties at Carey, Miss Ray was responsible last summer for coordinating the Miss Carey Pageant. On July 15 she and other friends headed for Vicksburg to see the Carey pageant winner compete for the Miss Mississippi title.

Just north of Collins, however, Miss Ray and her friends were involved in a head-on collision which killed the driver of the oncoming car.

She broke a right arm, left leg, and rib, was severely cut on her ear and had a collapsed lung — serious injuries, but survivable. Bekke also had a closed-head injury which left her in a coma for several days.

Miss Ray's parents were out of state at the time of the accident. When they arrived at Forrest General Hospital, the intensive care waiting area was filled with concerned friends, but Mrs. Ray was not comforted by the news from the doctors treating her daughter.

Until she came out of the coma, the future was dim for Bekke. The doctors could not predict her outcome because of her condition.

But through constant monitoring of her condition, continuous concern from her family and friends, and most importantly through prayers sent up



Bekke Ray, right, and Patricia Nelson, RN., chat during a return visit Miss Ray made recently to Forrest General Hospital.

throughout the state and elsewhere, Miss Ray started to improve.

"I was very impressed with the people in intensive care and those in the neurosurgery unit. You appreciate their care and concern," Mrs. Ray said. "But I give the Lord credit for seeing Bekke through this. Had he not had a plan for her life, she may not have made it."

Miss Ray's determination had quite a bit to do with her recovery. After she awoke from the coma, she started to talk, but her words "were wrong," her mother said.

"So I just clammed up," Miss Ray added.

She remained a quiet, calm patient for weeks at Forrest General, according to the nursing staff.

In August, Miss Ray was moved to F. Edward Herbert Rehabilitation Center in New Orleans, where she remained until December.

At Hebert, the doctors and

therapists determined that Bekke's problems were cognitive, but they also predicted a 100 percent recovery. "We didn't expect any less," Mrs. Ray said, "with the Lord's healing and the doctors guiding it."

Miss Ray went through rigorous speech, physical, occupational and recreational therapy during the months as an inpatient and outpatient at Hebert.

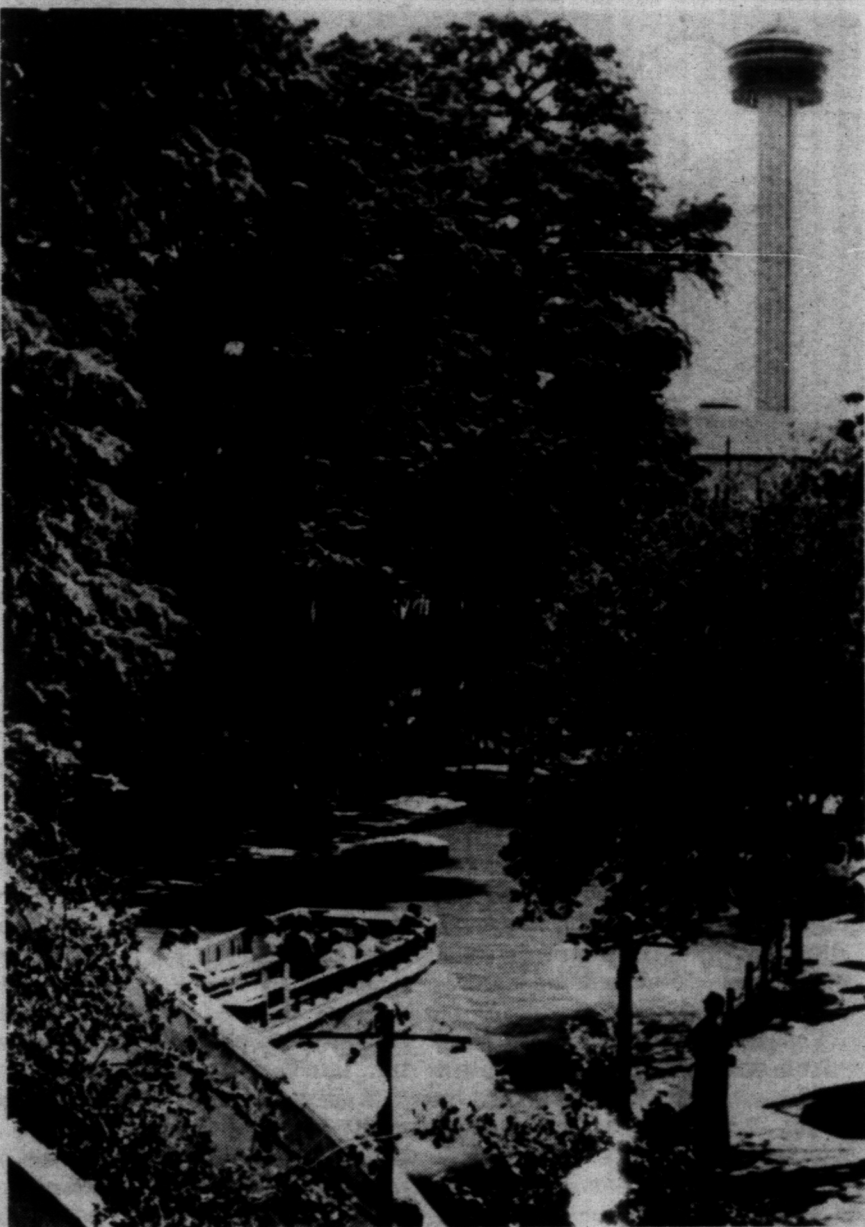
Now she's back at Carey.

Miss Ray is recovered because people cared. Everyone from her physician, Ralph Wicker, to her family and friends, to the staff members of the two hospitals, to people she didn't even know had an interest in her recovery.

Caring is part of the process on the road to recovery. The other vital component is determination.

"It never occurred to me not to get better," Bekke said.

Barbara Shoemake directs public relations at Forrest General.



## San Antonio's River Walk

Towering cypress trees and semi-tropical vegetation create a beautiful oasis along the San Antonio River-Walk of Paseo del Rio, in the center of America's tenth largest city. The River Walk — a mile and a half section of the meandering San Antonio River — offers visitors and local residents a picturesque collection of shops, restaurants and hotels. (Photo courtesy of the San Antonio Convention and Visitors Bureau.)



Representatives of Lawrence County WMU at the celebration in Richmond included Anna Belle Sutton, Lynell Lane, Mildred Boyd, Virginia Dixon, Johnnie Riley, Lois Russell, and Beatrice Legg. Sutton, at left, carried the banner in the Saturday afternoon processional. For Centennial Keepsake section, turn to page 7.



IN RICHMOND — Marjorie Kelly left, foreground, greets friends in the lobby of Richmond Centre. Behind her, her husband, Earl Kelly, executive director, Mississippi Baptist Convention Board, talks with two other of the 1,000 men registered for Woman's Missionary Union Centennial May 13 and 14.



# Editorials . . . by Don McGregor

## A guaranteed solution

Perhaps all messengers to the Southern Baptist Convention next month in San Antonio have been elected. If they haven't, they should be soon. It could be that only those can be selected as messengers who have room reservations in the convention city.

There are those who believe that it will be the largest convention ever, surpassing the previous high of 45,000 at Dallas in 1985. There are those who believe that it will be the most significant convention ever. There are those who believe that it will be most fiercely divided convention ever.

Any one of all those suppositions could come true, of course. There is no question but that it more than likely will be a watershed meeting. In spite of what has been to this point a three-year effort by the Peace Committee to find a road to a solution, we may be farther from peace than we were three years ago. In spite of the Peace Committee's pleas to the contrary, the political machinations have not slowed down. In fact, they are more in evidence now than ever.

We have come to the point that both sides realize that they can afford to give up nothing. With that realization has come desperation. It may, indeed,

signal the end of hope.

It seems that everyone agrees that conditions were such in the sixties and seventies that some corrections were needed. It is possible that most agree that those who were saying in the sixties and seventies that changes were needed were not given an audience. Could it be that the resulting action arising from such frustration has gone too far and may have brought us to the edge of destruction?

Sending out mailings and tapes, as did Winfred Moore, is not the answer. Beginning a new organization such as the Southern Baptist Alliance is not the answer. Going about the country rallying forces, as is being undertaken by Paul Pressler and Paige Patterson, is not the answer.

These things may be felt to be necessary under the circumstances, but they are not the answer.

To declare that a church would be led to withhold Cooperative Program funds if Jerry Vines is elected president, as was done by Randall Lolley, is not the answer.

What is the answer to our problem? The answer will not be found in San Antonio unless hearts and minds are softened before we get there. There

will be a winner — there is no question of that. We will have votes, and someone will win.

Unless we have found some way to talk to each other, however, the spoils which the winner might expect could turn out to be only ashes.

We've got to talk to each other. We are not far apart theologically, if at all. It still must be true that 95 percent of Southern Baptists are pretty much of the same persuasion.

Surely the Lord is aware of our plight. Surely he has an interest in it. Surely he knows which direction to go to get out of it.

Our only hope is to find out what the Lord knows and base our actions on that knowledge.

Is there anyone who wouldn't be willing to try that? It's guaranteed to work.

If we can't determine the Lord's direction, or if we are unwilling to follow it, then we have no business trying to be a convention anyway. But therein may lie the problem. Obviously both sides feel they are following the Lord.

We must get together and talk to seek to find a way that we can follow the Lord together.



## Baptist beliefs . . . Christ's royal entry

by Herschel H. Hobbs

"And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9).

Popularly this event is called Jesus' "Triumphant Entry" into Jerusalem. It was on Palm Sunday before his death. When a victorious king or general returned to his capital city, he was given such a welcome. He rode on a white horse, symbolic of victory, followed by captive kings or generals in chains.

The brothers sent out invitations to all of the bright-minded young leaders to come to these training centers to prepare for the great battle ahead. They were informed that scholarships from the general fund would take care of most of the expense. To the delight of the brothers, a great number of these young leaders came and did exceedingly well.

Higher learning was on the move all over the nation, even spreading to other nations of the world; and Fundie and Moddie were very pleased with things being accomplished by those graduating from these institutions. They were so pleased that they began to require more and more graduate degrees for leadership positions. At one of their conferences on higher education, Big Red's undercover man suggested that he knew that it really didn't make any difference where you get the degree and

(Continued on page 4)

However, the entry of Jesus had none of these trappings. It was before the battle (crucifixion and burial), not after the resurrection. He rode upon a donkey, not upon a white horse. No captives followed him. (See Ephesians 4:8 for Jesus' "Triumphant Entry" into his capital city, heaven.)

In ancient times when a king visited a city in his realm he rode upon a donkey, signifying that he came in peace. So this was Jesus' "Royal Entry" as he came in peace to Jerusalem, the capital city of Judaism. Jerusalem had rejected him repeatedly as seen in John's Gospel. So one last time before his death he offered himself to the Jewish nation as the Prince of Peace. Once again, and finally, he was rejected. It was the Jewish Passover when Jews from over the world came for this feast. So, in effect, he was rejected by world Jewry.

Thus we can understand Matthew 23:37-38. Note that "desolate" in verse 38 is not in the best texts. "Behold, your house is left unto you." In their hearts Jesus saw rebellion which would culminate in the Jewish War of A.D. 66-70. Josephus, the Jewish historian, describes the awful carnage of the fall of Jerusalem in A.D. 70.

Jesus' contemporaries as a nation rejected him, God's Messiah. In doing so they rejected God. So their house was left unto them! In this awful ordeal they could expect no help from God. This is a terrible truth which every lost person should ponder.

Herschel H. Hobbs is pastor emeritus of First Church, Oklahoma City.

## Guest opinion . . .

### The story of brothers Fundie and Moddie vs Big Red D

By William T. Irwin

The news was out that "Big Red D (Devil)" had all the world in the bondage of fear. It was predicted that no one nor any thing could stop him. All were sure that things were hopeless, and nothing could be done to save the people of the world.

And so it came to pass that in a certain country lived brothers by the name Christian who were sure that they could defeat Big Red D. These brothers loved each other in a very unusual way. They sold their possessions and put the money into a common fund; neither called anything he possessed his own. When the news spread that they were turning the world up-side down, some of the leaders of the world wanted to jump on the band-wagon and even called their nation a "Christian nation."

Everywhere they went, they built great training centers to equip the followers for service in the war against Big Red D. The work grew beyond anything these brothers had dreamed. There was an expression of

joy on the face of these brothers as they went about giving thanks for the love they shared and how great it was to be working together.

You would not believe just how all of this success brought more and more work for these brothers. They were becoming so busy that they did not have the time to consult the Creator for guidance, so they sought out seven very spiritually minded men to take care of the feeding and ministry of their followers. They became so busy that they never had time to talk about their love for each other, therefore they lost their first love.

In due time, the brothers saw the "glory" of what had been accomplished just by marching under the family name, "Christian." And so each thought that if they were better organized and could promote a competitive spirit between themselves, they would make short work of felling Big Red D.

Each brother gathered his followers

together and took a name (label). One called himself "Fundie," and the other took the name "Moddie." Their followers didn't care much for labels but were very loyal to the brothers in their battle against Big Red D.

In time, each brother began to dream of how he could get ahead of the other brother. So each brother called his loyal followers together in a strategy conference. By this time they were spending so much time on their game plans that they were not so sure that Big Red D was the enemy.

While the brothers were busy, Big Red D made some plans of his own. He sent one of his best undercover men to gather information on the brothers, Fundie and Moddie, and make some suggestions in the form of friendly help. He let them know that the real problem was ignorance and that if their followers were well "educated" there would be no problem. Since the brothers, Fundie and Moddie, knew that they were "intellectual" all of this seemed reasonable.

## The Baptist Record

VOLUME 112 (ISSN-0005-5778) NUMBER 16  
Published weekly except weeks of July 4 and Christmas. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

Editor . . . Don McGregor  
Associate Editor . . . Tim Nicholas  
Assistant Editor . . . Anne McWilliams  
Advertising Coordinator . . . Evelyn Keyes  
Editorial Assistant . . . Florence Larrimore  
Circulation Assistant . . . Renee Walley  
Financial Records . . . Betty Anne Bailey  
Computer Operator . . . Irene Martin

Baptist Record Advisory Committee: Martha Chambliss, Oxford; Edward L. Cooper, Oxford; Joel Haire, chairman, Crystal Springs; Bruce Hill, Lexington; Gary Holland, vice-chairman, Pascagoula; Odean Puckett, Natchez; ex-officio, Evelyn Keyes, secretary, Jackson.

Send news and communications to  
The Editor, Baptist Record  
P. O. Box 530, Jackson, MS 39205





## Northwest receives building aid

Keith Wilson, convention board member, Northwest Baptist Association, hands a building aid check for \$2,500 to W. E. Williams, pastor of Mineral Wells Church. The person between Williams and Wilson, is Mike Pickens, chairman of the building committee for the church. Ervin Brown, director of missions, Northwest Association is on the left. The Mineral Wells church has recently added an educational building to their original building. This will provide additional Sunday School rooms, a fellowship hall, and rest rooms. Several members of the Associational Bold Mission Team have also helped some with the electrical work. Mineral Wells gives 11 percent to world missions through the Cooperative Program and 8 percent to associational missions.

## FMB invites 25 independent groups

RICHMOND, Va. (BP) — Leaders of about 25 organizations founded by Southern Baptist individuals for missions efforts abroad are being invited to a dialogue with the denomination's Foreign Mission Board staff next February.

The organizations are independent of the board and are primarily involved in evangelism. Several also sponsor human needs ministries. They are located in 12 states.

In a May 2 letter of invitation, Foreign Mission Board President R. Keith Parks listed several reasons leaders of the agency have initiated the Feb. 7, 1989, meeting. At the top of the list: "To effectively mobilize Southern Baptist resources for Bold Mission Thrust." Southern Baptists' campaign to be involved in efforts to

evangelize the world's population by the year 2000.

The agenda of the meeting, Parks said, will be developed through correspondence with the participants and during the early part of the Feb. 7 meeting. Meals and meeting space will be provided at the board's Richmond, Va., offices. Transportation and housing will be handled by each participant.

Parks has spearheaded two similar meetings. Leaders of overseas Baptist unions and conventions related to Southern Baptist foreign mission work met in 1985 at Ridgecrest, N.C., and leaders of various missionary-sending denominations and interdenominational organizations met last September and again in February in Dallas.

## Tanzanians attend seminar, win 250 new Christians

KYELA, Tanzania (BP) — Some 500 Tanzanian Baptists in the Kyela District won more than 250 people to Christianity after attending an intense seminar on soul-winning.

Five Southern Baptists from Daytona Beach, Fla., taught the seminar, explaining to participants how to share their faith personally and how to lead new Christians into a deeper life with God. The Americans spent six eight-hour days with the Tanzanians, teaching at five locations accessible to all pastors of the district's 405 churches.

Spiraling church growth in the

Kyela Baptist Association during recent years has created the need for simple and effective methods of evangelism.

Many new, small churches have been organized in Kyela, and their pastors and lay leadership are seeking to reach out further into communities only partially reached by the Christian gospel. Only 100,000 of the 250,000 Nyakyusa people in the district claim any relationship to Christianity.

First Church, Daytona Beach, which sent the volunteers, produced all necessary materials in Swahili.

The Second Front Page

# The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, May 26, 1988

Published Since 1877

## Registration for SBC may reach 40,000 messengers

SAN ANTONIO, Texas (BP) — Registration for the 1988 annual meeting of the Southern Baptist Convention here, may reach 40,000 messengers, according to Lee Porter, SBC registration secretary.

"I think the 1988 annual meeting will be comparable to Atlanta (1986) when we reached 40,987," said Porter, adding: "It may fall a little short of that. We have no way of knowing, but the indications of 40,000 messengers seem to be there."

The convention will meet June 14-16, in the Henry B. Gonzalez Convention Center.

Porter, of Nashville, has the responsibility to register and oversee balloting and vote counting at the annual meetings, issue suggestions for messengers to make the registration process easier.

Registration will begin at 4 p.m. Sunday (June 12) in the Mission Room at the front of the sprawling convention center. Monday through Thursday, registration will open at 8 a.m. It will be open until about 9:30 p.m. each night through Wednesday.

For lack of long lines and ease of registration, Porter suggested "most messengers register at a time other than the first hour after opening." He said the peak hours for congestion and waiting occur in the first hours after opening on Sunday afternoon and

Monday and Tuesday mornings.

Porter also said messengers who come without a properly filled out card are in for more complications in registration.

"After messengers are elected by their churches, they need to obtain registration cards from state convention offices or from associational offices. They need to be sure the cards are filled out in detail," he said, noting information on the number of members, the amount the church contributed to convention causes, and the total number of messengers elected, should be filled in.

The Constitution specifies "each church which is in friendly cooperation with this convention and sympathetic with its purposes and work and has during the fiscal year preceeding been a bona-fide contributor to the convention's work," is entitled to one messenger.

It notes a church is entitled to an additional messenger for each 250 members or \$250 paid to the work of the convention to a maximum of 10. Also noted is that each messenger "shall be a member of the church by which he is appointed."

Porter said mission churches "must elect their messengers through the sponsoring church, and their messengers count against the total of the sponsoring church. To be eligible for messengers, a church would have

had to be constituted in 1987 and contributed to convention causes during 1987."

"Messengers who do not have a properly filled out and signed messenger card will slow their registration. They will have to go before the Credentials Committee. If a church cannot obtain a registration card, they may bring a letter from the church, but still will have to go before the committee," he said.

If messengers have neither a card nor a letter, they must telephone the church and have a telegram sent to the Credentials Committee, Porter added.

When messengers register, they will receive a set of ballots "which must be used by that messenger and that messenger alone," Porter said. Messengers also receive a program book and "have the opportunity to purchase a Book of Reports for \$4 which includes reports from all of the agencies and many of the recommendations which will be presented to the convention."

The registration secretary said the registration area will be manned by more than 200 volunteers from San Antonio-area churches. Nodell Dennis, pastor of Crestview Church, San Antonio, has been chairman of registration for the local arrangements committee.

## Two missionaries narrowly escape injury in car bomb

By Art Toalston

NICOSIA, Cyprus (BP) — Just a few feet separated Southern Baptist missionary Linda Sacco from death or serious injury when a car loaded with dynamite exploded here, May 11.

Another missionary, Frances Fuller, about a block away, was beneath a window blown out by the blast. She, too, escaped injury.

Both women, who weathered much of Lebanon's civil war, are continuing their work amid the Middle East's tensions. But even in Lebanon they were never so close to the scene of terrorism, death, and serious injury.

The car bomb exploded on a bridge in downtown Nicosia, near a busy thoroughfare and near the Israeli embassy. The driver of the car and two Cypriots were killed, according to news accounts. A Lebanese man who bailed out of the car before the blast was captured by police.

Sacco and Fuller had driven from their homes in Larnaca to Nicosia for medical examinations that morning.

Sacco said she "felt a tremendous amount of force . . . and saw a bright light" while she was driving along the street. She looked in her rearview mirror and saw that the blast had rocked the car behind her, and it had burst into flames. She saw no one in it, but noticed a man on the sidewalk trying to get to his feet.

"It makes you feel very vulnerable," confided Sacco, of McAlester, Okla. "It doesn't matter where you are, you're going to be under a certain amount of danger, either through accidents or other circumstances."

Fuller was resting in a clinic after an outpatient exam she undergoes regularly to check for any signs of a recurrence of colon cancer. Her doc-

tor was in the room to see how she was faring.

The blast blew out a window above Fuller's bed. Fortunately, a heavy curtain had been pulled shut a couple hours earlier, and it prevented broken glass from spraying Fuller and the doctor.

Within a few minutes after the explosion, ambulances began arriving at the small clinic. The first one carried a woman "whose face was covered with blood," Fuller recounted. "She appeared to have lost the skin on her face."

Another man soon arrived "who was burned all over and had one leg blown off." Numerous other people with minor injuries gathered outside. Sacco, Fuller and their husbands were among 24 Southern Baptist missionaries forced to leave Lebanon in

(Continued on page 13)



Thursday, May 26, 1988

## Davidson wins youth speaker's tournament

Evette Davidson, First Church, Water Valley, Yalobusha Association, was the winner of the annual Youth Speaker's Tournament, April 30 at Woodland Hills Church, Jackson.

The 1988 Youth Speaker's Tournament was designed for older youth, grades ten through twelve, to develop skill and confidence in expressing verbal Christian commitment. Evette will represent Mississippi at Ridgecrest Baptist Conference Center in North Carolina, July 16-22.

Weslea Calhoun, Puckett Church, Puckett, is the alternate for Ridgecrest. Weslea and four other young people are invited to be the guests of the Church Training Department at Gulfshore Baptist Assembly during Church Training Leadership Conference, June 30-July 2.

The other young people who participated are Amy Cameron, Belle Fountain Church, Ocean Springs; James Bullock, Emmanuel Church, Ocean Springs; Brenda Bryant, Calvary Church, Braxton; Kendra Moore, Mesa Church, Tylertown.



Evette Davidson is shown with Robin Nichols of the Church Training Department.

Churches and associations are encouraged to hold a Youth Speaker's Tournament in late March or early April and recommend the winners to advance to the State Youth Speaker's Tournament held in Jackson.

Preparation helps and rules for the 1989 Youth Speaker's Tournament will be available from the Church Training Department, Box 530, Jackson, Miss. 39205, after Sept. 1, 1988.

# Joel Gregory declines trustee nomination after being switched

By Dan Martin

FORT WORTH, Texas (BP) — Texas Baptist convention President Joel Gregory has declined a nomination to serve on the board of trustees of the Southern Baptist Home Mission Board.

Gregory, pastor of Travis Avenue Church, here, became involved in controversy in late March when a Texas member of the Southern Baptist Committee on Nominations said his nominations of Texans to serve on Southern Baptist Convention boards were treated unfairly because of convention politics.

Jimmy Towers, pastor of Crossroads Baptist Church in San Antonio, Texas, said an unnamed Texas Baptist pastor had been removed from consideration as a nominee to serve on the Home Mission Board and was replaced by Gregory.

Towers said Gregory, who initially had been nominated to serve on the Southern Baptist Foreign Mission Board, was shifted to the Home Mis-

sion Board to make room for the nomination of Paige Patterson, president of Criswell College in Dallas, and the unnamed pastor was removed from consideration.

Towers was a Texas member of the Committee on Nominations, which is composed of a layperson and a clergy or denominationally related member from each of the 33 states qualified for representation. The committee's only function is to nominate trustees to the 20 national agencies of the SBC.

Gregory told Baptist Press he had contacted Committee on Nominations Chairman Joseph T. Knott III of Raleigh, N.C., shortly after "the thing broke. I let the chairman know how I felt about it. He told me the procedure and understood how I felt about it."

Gregory said at the time he was "in the process of appealing to the elected and appointed Southern Baptist leadership to restore that brother to his rightful place on the Home Mission Board."

He said he would pursue the matter "in every way to minimize confrontation, acrimony or personalities. We do not need any more of that." "The whole incident speaks for itself," he said. "It is obvious that the elected leadership or appointed leadership did not want me to serve on the Foreign Mission Board."

"I can certainly accept that. But I am grieved that a very worthy Texas Baptist brother was removed from consideration for the Home Mission Board to accommodate me."

Gregory released a statement to Baptist Press in early May: "There are two reasons that I cannot accept the appointment: personal and procedural."

"Personally, I am president of the Texas convention as well as having a heavy outside speaking schedule. I do not need any more outside responsibilities this year."

"Procedurally, an excellent Texas Baptist brother was nominated by the Texas representatives but later removed from any consideration in order to accommodate me. I cannot personally accept the appointment under that circumstance. That implies nothing about what anyone else should or should not do."

"Finally, this refusal is no reflection on the Home Mission Board or its leadership. At the appropriate time, I would be honored to serve any SBC agency."

Gregory told Baptist Press he does not know if the Texas pastor who was dropped from consideration will be restored to nomination to the HMB. "I simply made the appeal. The disposal is up to the subcommittee (of the Committee on Nominations) that will not meet before the convention. I have not received any word directly or indirectly about what they will do," he said.

The Texas president said he has talked with Patterson about the situation. "We understand one another's positions, but what he will do (in reference to the nomination) I do not know."

Patterson was contacted about his plans and told Baptist Press: "At this point, I have no comment other than to say I have given permission to put my name on the list. They understand I am seeking the face of God, as I want to do what is best for everybody and cannot see what that is at the present time."

Dan Martin is BP news editor.

## Committee nominates seminary trustees

NASHVILLE (BP) — Trustees to serve on the boards of the six Southern Baptist Convention seminaries have been nominated by the 1988 SBC Committee on Nominations.

In order to serve, the nominees must be elected by messengers to the 1988 annual meeting, June 14-16, in the Henry B. Gonzalez Convention Center in San Antonio, Texas.

Under SBC bylaws, seminary trustees serve five-year terms and are eligible for two terms.

**SOUTHERN SEMINARY** (63 members): 14 nominations considered, 78 new members, 6 renominations. Nominees with terms to expire in 1993, replacing members ineligible for renomination include: Don W. Graham, pastor of First Center Point church, Birmingham, Ala., replacing Hudson Baggett of Birmingham; James W. Ballard, a retired engineer and member of First church, Merritt Island, Fla., replacing W.T. Harrison Jr. of Sarasota;

O. Carroll Karkalits, dean of engineering at McNeese State University and member of Trinity church, Lake Charles, La., replacing Perry F. Webb Jr. of Baton Rouge; John S. Allen, pastor of First church, Richton, Miss., replacing W. Levon Moore of Kosciusko; and Paul B. Stam Jr., an attorney and member of Apex church, Apex, N.C., replacing John E. Lawrence of Raleigh.

Nominated as an at-large member to a term to expire in 1993, replacing a member ineligible for renomination is Marion Truett (Tom) Vance, pastor of Forest Avenue church, Redmond, Ore., replacing Richard V. Cronk of Corvallis.

Nominated as a local member to a term to expire in 1993 is John G. Hicks, an attorney and member of Cedar Creek church, Louisville, Ky., replacing Stephen L. Danzinger of Louisville, who declined a second term.

Nominated to an unexpired term — to expire in 1992 — is Richard D. White, pastor of First church, Franklin, Tenn., replacing John Lee Taylor of Jackson, Tenn., who resigned.

Nominated to second five-year terms are: David O. Dykes, Gardendale, Ala.; Charles Q. Carter, Jonesboro, Ga.; Milton F. Morales, Independence, Mo.; R. Gary Taylor, St. Louis, Mo.; W. Wayne Allen, Memphis, Tenn.; and Julian H. Pentecost, Richmond, Va.

**SOUTHWESTERN SEMINARY** (37 members): 9 nominations considered; 5 new members, 4 renominations.

Nominees to terms to expire in 1993, replacing

members ineligible for renomination include Roy Phillip Belcher, pastor of Arvada Central church, Arvada, Colo., replacing Davis L. Cooper of Denver; and Max E. Cadenhead, pastor of First church, Naples, Fla., replacing Stanley I. Hand of Orlando.

Nominees to at-large terms to expire in 1993, replacing members ineligible for renomination include J. Shelby Sharp, an attorney and member of Birchman church, Fort Worth, Texas, replacing James E. Coggin Jr., of Fort Worth; and Stephen Swafford, pastor of Pleasant Grove First church, Dallas, replacing Arthur M. Sherwood of Houston.

The Committee on Nominations subcommittee will name a replacement to fill the unexpired term — to expire in 1991 — of Lyle Mullins of Princeton, W.Va., who resigned.

Nominated to second five-year terms are William P. Crotts, Phoenix, Ariz.; Bartis Harper, Tylertown, Miss.; Jack M. Robertson, Pullman, Wash.; and Hugo T. Lindquist, Oklahoma City.

**NEW ORLEANS SEMINARY** (37 members): 10 nominations considered; 4 new members; 6 renominations.

Nominated to a term expiring in 1993, replacing a member ineligible for renomination is Benjamin F. Woods, pastor of Indian Heights church, Kokomo, Ind., replacing Carver Tinsley of Hammond.

Nominated to a term to expire in 1993, is Mel McClellan, pastor of Rifle Southern church, Rifle, Colo., replacing James F. Brannon of Denver, who moved.

Nominated as a local member to a term to expire in 1993, replacing a member ineligible for renomination is Jesse Lott, pastor of First church, Harrisonburg, La., replacing Fred J. Vogel of New Orleans.

Nominated to second terms are Milton L. Williams, Shreveport, La.; and Robert P. Marshall, Richland, Wash.

The committee will name someone to replace Edwin R. Walter of Troy, Ala., who has moved.

Nominated to second terms as local members are David R. Carley, Baton Rouge, La.; Fred L. Lowery, Bossier City, La.; and Reuben F. Thomas, Metairie, La.

**SOUTHEASTERN SEMINARY** (30 members): 6 nominations considered; 1 member eligible for renomination replaced; 2 other new members; 3 renominations.

Nominated to a term to expire in 1993, replacing a member who was eligible for renomination but was not renominated is Edwin L. Bailey, an electrical engineer and member of Rose Drive church, Yorsa Linda, Calif., replacing C. Frank Jordan of National City.

Nominated to a term to expire in 1993, replacing a member ineligible for renomination is Charles Ritchie, pastor of State Street church, Hammond, Ind., replacing Gene A. Curtis of Lincoln, Neb.

Nominated to a term as a local member to expire in 1993, replacing a member ineligible for renomination is Daniel E. Johnston Sr., pastor of First church, Mount Pleasant, S.C., replacing Harold E. Stinson of Clemmons, N.C. Nominated to second terms are Mark S. Caldwell, College Park, Md., and W. Jerry Holcomb, Virginia Beach, Va.

Nominated to a second term as a local member is William Dial Delahoyde, Raleigh, N.C.

**MIDWESTERN SEMINARY** (35 members): 9 nominations considered; 4 new members; 5 renominations.

Nominated to a term to expire in 1993, replacing a member ineligible for renomination is Claude B. (Randy) McHan, pastor of Belden church, Belden, Miss., replacing Kermit D. McGregor of Clinton.

The Committee on Nominations subcommittee will nominate a replacement for Paul Terranova of Prairie Village, Kan., who declined to accept a second term as a local member. The committee also will nominate a replacement for Robert L. Perry, a local member from Kansas City, whose term will expire in 1990, who moved.

Nominated to fill an unexpired term — to expire in 1992 — is Donald B. Deel, pastor of Eastlake church, Merrillville, Ind., replacing David Simpson of Greenwood, who moved.

Nominated to second terms are Kerry G. Powell, Little Rock, Ark.; Sid Peterson, Bakersfield, Calif.; A.C. Woodburn, Las Cruces, N.M.; and Billy E. Roby, Columbus, Ohio.

Nominated to a second term as a local member is Allen R. Bartlett, Fulton, Mo.

**GOLDEN GATE SEMINARY** (36 members): 10 nominations considered; 6 new members; 4 renominations.

The Committee on Nominations subcommittee will nominate a new member to fill a new five-year term, replacing Robert Farrell, Montrose, Colo., who declined a second term. The subcommittee also will name a replacement for at-large member Marvin E. Burford of Tigard, Ore., who also declined a second term.

Nominated to a term to expire in 1993 is Darrell Gabbard, pastor of First church, Perrysburg, Ohio, replacing David Sheppard of Carlisle, who resigned.

Nominated to an at-large seat, replacing a member ineligible for renomination is Daniel J. Rivera, president of the Hispanic Baptist Theological Seminary and member of Castle Hills church, San Antonio, Texas, replacing Barbara Floyd of Dallas.

Nominated to an unexpired term — to expire in 1991 — is Mrs. Robert C. (Mary Katherine) Burch, a pastor's wife and member of Calvary church, Knoxville, Tenn., replacing Gayle Butler of Knoxville, who moved.

The committee will name a replacement for at-

large member Patricia L. Miller of Bakersfield, Calif., who resigned. That term will expire in 1991.

Nominated for second terms are Clark Johnson, Phoenix, Ariz.; Randy C. Strassburg, Wichita, Kan.; and Thad Hawkins, a lay member of Colonial Heights Church, Jackson, Miss.

Nominated for a second term as an at-large member is Gordon D. Green, Springfield, Ore.

## Brothers Fundie and Moddie

(Continued from page 2)

that he knew a place in Modesto, California, that would grant a D.D degree and a "Leadership License" to anyone for \$3. So from all corners of "Christian Nation" came the \$3 and the request for the D.D. degrees. By the time each brother had begun to think the title, "Loyalist," would look much better on the banner.

The Big event was just ahead and brothers Fundie and Moddie were very sure that they were ready: there was no doubt in the mind of each brother that he was better qualified to lead the charge against Big Red D than the other. It seemed that the best way to decide which was better qualified, at the suggestion of the undercover man, was that they fight each other. So brothers came together to fight. Each was fully convinced in his own mind that it was his destiny to fight Big Red D. The fight was so fierce that brothers Fundie and Moddie both died of heart failure.

When Big Red D came, he went to see the place where these brave soldiers lay and saw on the marker by each grave: "He died for the Right to Fight Big Red D."

William T. Irwin is pastor of Calvary Church, Holly Springs.

## Missionary finishes 1st in marathon group

TAIPEI, Taiwan — Southern Baptist missionary Hunter Hammett finished first in the 56-65 age bracket of the Third Annual Taipei City Marathon in March. A dedicated runner, the 58-year-old missionary trained hard for the event, but admitted he was surprised to win. More than 8,000 people from 21 countries, including missionaries Bill Sergeant and Steve Moorhead, ran in the full 26.2-mile marathon or a shorter race.



# Peace Committee not costly failure: Fuller

By Dan Martin

ATLANTA (BP) — The Southern Baptist Convention's Peace Committee is not a costly failure, chairman Charles Fuller said after the group's May 2-4 meeting here.

"Some have said the Peace Committee met with costly failure," said Fuller, who has chaired the 22-member group since it was created during the 1985 annual meeting of the SBC and charged with seeking resolution to the problems besetting the 14.7-million member denomination.

"I don't think the Peace Committee has failed," Fuller added. "I think many Southern Baptists have chosen to ignore the convention's action on our recommendations. It is anyone's right to disagree with convention action and it is anyone's right to ignore the requests made in our recommendations, but they must assume the responsibility for the effect of their actions."

Fuller, pastor of First Church, Roanoke, Va., said for the past year "the committee as a group and certainly I as chairman have kept faith with our commitment not to be a watchdog committee of the denomination."

He added: "In our attempt to keep faith with the commitment not to strike a watchdog stance, we have not spoken out during the year when there have been clear, direct violations of our recommendations regarding political activity. That good faith effort on the part of the committee has, in my opinion, allowed those who will not restrain themselves to take advantage of the situation."

During the year, Fuller said, he has made "general, 'if the shoe fits' remarks, hoping people would make themselves accountable."

However, since "there have been violations on the part of those on both ends of our controversial spectrum, and, because of the accumulation and acceleration of this activity," Fuller said he plans to speak out more specifically about the violations, probably through Baptist Press "in the next few weeks."

The committee made its report at the 1987 annual meeting, reporting the source of the controversy is theological differences. It reaffirmed the Baptist Faith and Message Statement of 1963; requested "all Southern Baptists to continue their high view of Scripture;" rejected the notion of official division; urged creation of an office of parliamentarian;

Promoted the Cooperative Program as the "lifeline" of cooperative efforts; called on agencies and institutions to build professional staffs and faculties from among those who reflect the "dominant convictions and beliefs of Baptists at large;"

Requested all organized political activity to cease; recommended the denominational press "refrain from the use of intemperate and inflammatory language, labelling individuals and impugning motives;" and called on the leadership of the SBC Forum and Pastor's Conference to "explore the possibility of 'getting together.'"

The committee also called for its continuation for "up to, but not to ex-

ceed, three years for the purpose of observing the response of all agencies, officers and other participants in the recommendations . . . in an effort to encourage compliance and foster harmonious working relationships . . ."

During the May 2-4 meeting, the only one allowed the Peace Committee between the 1987 annual meeting and the 1988 convention, much of the time was spent in hearing reports from 19 agencies of the Southern Baptist Convention.

Appearing at the meeting, held in the Airport Marriott Hotel in Atlanta, were the executive officers or chief assistant and the chairman of trustees. While the reports were conducted in "executive session," Fuller characterized them as a "mixture of blessing and distress. We witnessed some definite claims for encouragement in the reconciliation process and we witnessed some reasons for censure."

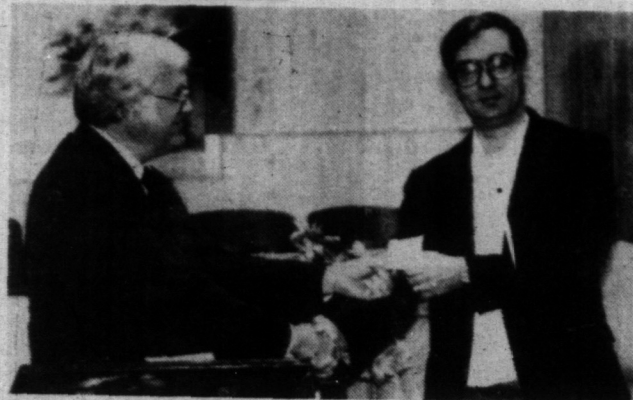
"In the main," he said, "the reports from the agencies to us in this meeting were good. They fostered encouragement and certainly they showed real effort to deal seriously with our recommendations. The agency and seminary presidents and their trustees are to be commended for their work in this direction."

"We are by no means home free, but I am convinced some real efforts are being made for reconciliation in that realm of Southern Baptist life."

Fuller said in addition to hearing the agencies and discussing the report, the Peace Committee also conducted a "lengthy prayer meeting which broke out after a season of soul searching." Members spent nearly two hours in prayer on the final morning of the meeting.

"Cynics would say 'to what profit?' " Fuller said. "I guess that remains to be seen."

Fuller also told Baptist Press the group is in the process of preparing its report to the 1988 annual meeting, which will be given orally by the chairman and then printed in convention proceedings.



## West Poplarville growth

On March 2, J. B. Seal, at-large state convention board member from Pearl River Association, presented to West Poplarville Church, Bob Brandon, pastor, a check for \$1,500. The money from the State Mission Offering was used toward the construction of Sunday School space. The construction of the new addition is being done by the members of West Poplarville Church. They have received assistance from Bethel Church and Hillcrest Road Mission from Pearl River Association. Also, a group of BSU students from Vanderbilt gave assistance during their spring break. Sunday School average attendance has increased from 25 to 80.

# Send resolutions in early committee chairman asks

NASHVILLE (BP) — The chairman of the Resolutions Committee for the 1988 Southern Baptist Convention annual meeting has appealed for messengers to submit to the committee advance copies of resolutions they intend to introduce at SBC sessions in San Antonio, Texas, June 14-16.

Jerry Sutton, pastor of Two Rivers Church here, asked that messengers mail their resolutions, preferably typed, by June 1 to:

Resolutions Committee, SBC Executive Committee, 901 Commerce St., Nashville, Tenn. 37203.

Messengers who send advance copies of proposed resolutions also must submit them on the first day of the convention. Committee representatives will be at a table near the platform to receive resolutions during business sessions June 14 in Henry B. Gonzalez Convention Center.

In 1987, 54 resolutions were proposed by convention messengers and referred to the Resolutions Committee. The committee then presented 15 resolutions for messenger consideration.

The 10-member committee, named in late April by SBC President Adrian P. Rogers, will meet Saturday, June 11, in San Antonio for preliminary deliberation of resolutions previously received and to agree on procedural matters, Sutton said.

When Rogers announced the members of the Resolutions Committee, he told Baptist Press he would not instruct the committee how to do its work but hoped "intensely controversial issues" could be avoided. The

Peace Committee report adopted last year asked that controversial resolutions be avoided for three years.

"I hope resolutions adopted at this convention will reflect the points of agreement among messengers, not disagreement," said Sutton, who added he has not talked personally with Rogers about the committee's work. "I am asking that persons refrain from resolutions on personalities and focus on issues."

"While convention resolutions are not binding, they carry a great deal of weight," said Sutton, noting resolutions often are used to influence pending legislation. "We need to weigh carefully what is said and what is not said."

The fact two of the 10 members have recent previous service on the Resolutions Committee can be a positive factor, Sutton said, adding, "Any time you have continuity, that is positive."

Eldridge Miller, pastor of First Church, Sallisaw, Okla., was on the 1986 Resolutions Committee, and Rhonda H. Kelley, a speech pathologist and member of First Church, New Orleans, was on the 1987 committee.

Other committee members are Fred Wolfe, pastor of Cottage Hill Church, Mobile; Steve Brumbelow, pastor of Cross Lanes Church, of Cross Lanes, W.Va.; Bettye Atchison, homemaker and member of First Church, Rogers, Ark.; John Yeats, pastor of Shawnee Heights Church Topeka, Kan.; Betty Worrell, interior decorator and member of First Church, Jefferson City, Mo.; Ray

Long, pastor of Rock Hill Church, Inman, S.C.; and Jewell Davis, a physician and member of First Church, Lubbock.

## Women in ministry to focus on gifts

SAN ANTONIO, Texas (BP) — "Differing Gifts According to Grace" will be the theme for the Southern Baptist Women in Ministry annual meeting June 11-12 here.

The meeting will be held in three locations: Manor Church, for morning and afternoon sessions beginning at 10 a.m. Saturday, June 11; Plaza Nacional la Villita in downtown San Antonio, for a Spanish fiesta at 6 p.m. Saturday; and the Arneson Theater on the San Antonio River, for Sunday worship at 10:30 a.m.

Women in Ministry's sixth annual meeting is expected to draw about 400 participants, said Karen Conn Mitcham of Johns Island, S.C., public relations chairperson for the organization.

The meeting will feature a sermon by Jann Aldredge Clanton, a Southern Baptist who is assistant pastor and minister of family life at St. John's Baptist Church in Waco, Texas, and a "dialogue of gifts" by Carolyn Bucy, a homemaker from Waco; Ardelle Clemons, a homemaker from Lubbock, Texas; Barry McCarty, a child and family therapist from Houston; Libby Potts, associate director of the Texas Baptist Christian Life Commission in Dallas; and Carmen Sharp, retired pastor from Louisville, Ky.

Other features will include theme interpretations by St. Brigid's Liturgical Dancers from St. Brigid's Catholic Church in San Antonio; small-group discussions for participants; and musical performances by choirs from Hispanic Baptist Theological Seminary, a women's ensemble from South Main Church, Houston and a Mariachi band.

The meeting's registration fee of \$20 includes a Saturday luncheon, and a ticket for the Saturday night fiesta is \$10 extra. Women in Ministry dues are \$30; \$20 for students and retirees.

For more information, write Southern Baptist Women in Ministry, 9210 Acorn Dr., Waco, Texas 76703.

# Subcommittee filling vacancies

NASHVILLE (BP) — The subcommittee of the Southern Baptist Convention's Committee on Nominations has filled four vacancies on agencies of the SBC.

The Committee on Nominations met in Nashville March 17-18 to nominate more than 240 persons to serve on the boards of trust of the 22 national entities of the SBC, but left some vacancies to be filled by a subcommittee.

Usually, the subcommittee has met in the city in which the SBC will be held, but this year, the subcommittee has functioned as an executive committee and has filled the vacancies.

Nominated to fill an unexpired term on the Home Mission Board is Robert F. Curtis, pastor of Fellowship Church,

High Ridge, Mo., replacing Charles L. Chaney, of Bolivar, who resigned. The term expires in 1991.

Nominated to an unexpired term on the board of Midwestern Seminary is H. James Reimer, pastor of Second Church, Springfield, Mo., replacing Robert L. Perry of Kansas City, Mo., who moved.

The term expires in 1990.

Nominated to a full term — to expire in 1993 — on the Midwestern seminary board is Marvin T. Nobles, pastor of Park View Church, DeSoto, Mo., replacing Paul Terranova of Merriam, Kans., who declined to accept a second term.

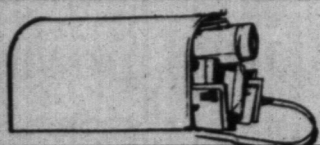
Nominated to a full term — to expire in 1992 — on the Historical Commission is Mrs. C. Nolan (Sarah)

Phillips, a pastor's wife and member of University Church, Middletown, Ohio, replacing Margaret Melton Young of Waynesville, Ohio, who declined appointment to a second term.

The subcommittee also reported an error in the report which was released in late April. Max A. Brunneman, an insurance broker and member of Baptist Temple Church in San Antonio, was reported in error as a new trustee of the Southern Baptist Foundation, replacing James R. Bocell of St. Joseph, Mo., who is ineligible for renomination.

The nominee for the new term is Miller Carpenter, a bank president and member of Rothville Church, Rothville, Mo.





# Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used. Withholding of names will be at the discretion of the editor.

## Credulity stretched

Editor:

One of the arguments which has pervaded the controversy in our convention is whether the so-called "takeover group" is motivated by politics or by theology. It seems to me this question is answered decisively by the choices for president being presented to the convention in June. Both Richard Jackson and Jerry Vines are dedicated to the church and both are involved in large churches. Both men are admittedly fundamentalist in their theology. In spite of this, I have read articles which say, "We have nothing against Richard Jackson's theology, but we encourage all Southern Baptists not to vote for him because he has not supported our group." Here we have, clearly stated in the words of those who endorse the takeover, a statement that political allegiance is more important than theology in choosing who we want for president of the SBC.

And now we have a report (Baptist Record, April 28, 1988, page 10) that the Committee on Nominations has violated the Peace Committee recommendations by asking for nominees, "Have they been in the struggle with us since 1979?" In the face of these events, the statement that "... the whole controversy has been

theological and not political..." truly stretches credulity. I do not believe Southern Baptists are that naive, nor that uninformed. I do believe that now more than ever the people who make up this convention see the controversy as a political one. And I believe that the people of the SBC will make known in San Antonio their dissatisfaction with this type of activity. At least that is my hope, and my prayer.

Timothy John Turnham,  
pastor  
Seminary Church  
Seminary

## Jones lauded

Editor:

Baptists in Mississippi are often ridiculed for what some deem to be narrowmindedness. A recent event showed that this can be far from true; that in spite of our determination to be true to God's principles, we can and do care about the secular concerns of our communities.

Case in point: when legislation to legalize casino gambling in the Mississippi Sound was introduced this year, many Baptists were vocal in opposition to its passage. Spearheading this effort was Dr. Paul Griffin Jones II, executive director of the Mississipi

pi Baptist Christian Action Commission. Dr. Jones effectively argued before committee hearings, in local meetings here on the coast, and in the media, that Mississippi can do without the problems that such activity would likely bring. The legislation was defeated, for this year.

The dialogues here on the coast were not one-way however. Dr. Jones and other Baptists realized that the poor economy which brought such temptation to local leaders might be helped in ways more conducive to a good family atmosphere. When asked what could be done to help, Biloxi Mayor Blessey brought to our attention certain legislation that could help promote these ends. Dr. Jones and others went to bat for these bills and were very persuasive in getting them passed. Two bills that designate tourism as an industry were passed, and both will enhance the chances of getting major tourism enterprises, such as a theme park.

On Monday evening, May 2, at the meeting of the Biloxi City Council, Mayor Blessey presented Dr. Jones a Certificate of Appreciation for efforts to enhance the quality of life of the citizens of Biloxi. In his comments, the mayor mentioned that this was an example of how people who have differing views on such things as gambling can still cooperate for the good of the community.

I wish to publicly commend Dr. Jones for his unselfish efforts in these matters and for his diligent work on

behalf of the goals of the Christian Action Commission.

Keith Rogers  
Biloxi

It is of interest also that Keith Rogers, an insurance executive in Biloxi, was similarly honored by the Biloxi City Council. — Editor

## Kansans to Mississippi

Editor:

As a native Mississippian, I enjoyed reading *The Baptist Record*. I am currently serving as a US2 Missionary here in Garden City and continue receiving your fine paper.

A bit of news which you might be interested to know of has to do with Mississippi and Kansas. This summer, a group of teenagers from the Golden Plains chapter of TEENS FOR CHRIST (based in Phillipsburg, KS) will be taking a mission trip to the Mississippi Delta (Carey, MS) to help with various projects such as repairing floors, plumbing, etc. in homes of poverty-level families, and sharing with people in the area. They are cooperating with a group called "THE LUKE SOCIETY" which, appropriately, was organized by a group of Christian physicians and dentists in 1970. The teenagers are required to raise their own support, amounting to about \$250 per person. I learned about the project from a teenager friend of mine, John Stupka, who is a member of our association's Southern Baptist church at Colby.

The project will be June 2-13. Randy Hunt at Golden Plains Teens for Christ, 662 7th, Phillipsburg, KS 67661 is in charge.

David Hester  
Garden City, KS

## Prayer for Drummond

Editor:

As a graduate of Southeastern Seminary, I wish to publicly express my gratitude to God for the selection of Dr. Lewis Drummond as the new president of our Southern Baptist Theological Seminary on the east coast.

Dr. Drummond is a godly man whose commitment to Southern Baptist life is without question. His personal commitment to missions and evangelism is exemplary. He is highly esteemed and respected by evangelical Christians all across America. His personal commitment to revival in America should commend him to every Christian who desires to see a fresh work of God upon our land.

I believe the future of Southeastern Baptist Theological Seminary is in good hands under the leadership of Dr. Lewis Drummond. I encourage every Southern Baptist to pray for Dr. Drummond and for the great institution over which he presides. I would further encourage each one to anticipate God's greatest blessings upon Southeastern in the days ahead.

Gerald Harris, pastor  
Colonial Heights Church  
Jackson

# Controversy capsules

Compiled by Tim Nicholas

This is part of an attempt by the Baptist Record to give Mississippi Baptists a taste of the rhetoric floating around concerning the convention's controversy.

The staff feels folks might want to know who is saying what about whom, so this space is for that. But since all other kinds of news are more important, the taste will be small. We've picked up a couple of earlier pieces which would have been thrown away but for this column.

"We won't go"

Carolyn Weatherford, executive director of WMU, SBC, told associational reps at the WMU Centennial celebration in Richmond that if Southern Baptists split, "We won't go with either side." She also said it cannot be taken over.

Apparently Miss Weatherford plans to talk more about the controversy during the WMU annual meeting in June because in an interview, she said she didn't want to take anything away from her planned remarks in San Antonio. She did say that if the convention were to split, WMU would probably support missionaries on both sides.

"Never give up"

SBC first vice president Jack Stanton told the Word and Way, Missouri's Baptist paper, that "There are things worth fighting about. I would never

give up the lordship of Christ; I'd never give up the Bible as the word of God without error."

Stanton, director of the institute of evangelism at Missouri's Southern Baptist University, commented on the decrease in baptisms: "I think the main reason we're not winning souls is we are not working at it. It's difficult to get even preachers out to knock on doors and talk to people about Jesus."

Advocate reprints McGregor

The April 1988 issue of the *Southern Baptist Advocate* reprinted without asking for permission a Baptist Record editorial by Don McGregor from February which suggested ties between several active in the controversy and secular political aims. The Advocate editor said many had viewed it as a biased editorial.

The independent paper also printed a response from Paul Pressler, a Texas layman active in the controversy denying McGregor's assertions.

Pressler had wanted his comments, which are longer than the editorial, printed unedited in the Baptist Record, McGregor indicated the newspaper's policy forbids accepting any material without the right to edit it. This is common with all newspapers, he said.

Editor Robert Tenery endorsed

FBC, Jacksonville co-pastor Jerry Vines for SBC president and reported that a comment by Peace Committee chairman Charles Fuller "smacked of a new elitism." The quote was that "Space has been made for some people who mistake recklessness for courage, anger for zeal, and retribution for integrity." Tenery said Fuller had declined to name who he was talking about and that "Many conservatives have predicted that if Fuller ever came down on either side he would come down on the Moderate side and he has confirmed those predictions."

Witty is nominee

Robert Witty, 81, founder and former president of independent Luther Rice Seminary, will be nominated for second vice president of the SBC by Wayne North, pastor of Emmanuel Church, Tucson, Ariz.

Witty said he is a conservative but unaligned. He said he would encourage peace by promoting prayer, encouraging more talking, "and see if they couldn't reach some basis of fellowship."

Fundamentals of faith

John Baugh, speaking to a private group in Raleigh, said he believes in the fundamentals of the faith "and they are non-negotiable." Those are the divinity and humanity of Jesus Christ, the trustworthiness and in-

spiration of the Scriptures by God himself, the virgin birth of Christ, Christ's death on the cross for our sins and his burial and resurrection, and the return of Christ to earth.

Baugh, who works with "Laitty... for the Baptist Faith and Message," said he is "not a Fundamentalist with a capital F" because that is a position of militant extremism which is contrary to the spirit of Christ."

Draper's list

Jimmy Draper, pastor of First Church, Euless, Tex., and a former SBC president, gave his list of "irreducible minimum theology" at the recent Conference on Biblical Interpretation at Ridgecrest.

He was invited to respond to theologian J. I. Packer's treatise on the doctrine of women, but spoke instead on Baptist interpretation of the Bible.

Draper's list included "the deity and humanity of Jesus Christ, The penal, substitutionary atonement of Christ as a necessity for fallen, depraved man, the literal bodily resurrection, ascension, and return of Christ, and justification by God's grace through faith alone." Then he said Baptists might want to "require belief in specific Baptist doctrines," for their employees.

Lolley would withhold  
Randall Lolley, earlier this month,

said in an interview at the Florida Baptist Witness, that "if conservatives elect Jacksonville, Fla., pastor Jerry Vines as SBC president this year, he will suggest moderates divert their contributions from normal denominational channels."

Lolley, pastor of First Church, Raleigh, and former president of Southeastern Seminary, listed reasons for such opposition as "unyielding insistence on biblical inerrancy; an authoritarian role model for pastors; opposition to women in ministry; disregard for the Baptist tradition of separation of church and state and a pattern of 'quasi-political connections' with the New Right."

And he noted that moderates need to improve their record of church leadership in evangelism, church growth, and discipleship training.

Bumped trustee

The only person bumped from renomination to a second term as a SBC agency trustee will not contest the action. C. Frank Jordan, pastor of Highland Avenue Church, National City, Calif., was left off the renomination list as trustee to Southeastern Seminary. Jordan has disagreed with chairman Robert Crowley on several issues. Crowley said he had nothing to do with the decision.



# WMU celebrates in grand style

By Anne W. McWilliams

Woman's Missionary Union, SBC, celebrated its 100th birthday in grand style May 13 and 14 in Richmond, Va. Not one moment of controversy marred the meeting. All sessions were filled with joyful pageantry and the lifting of praises to God.

Of the 11,000 registered from 47 states and 24 countries, fewer than 1,000 were men. Among the people present were 400 missionaries, 165 of them to be commissioned on the closing night — 134 home and 31 foreign — in the largest missionary commissioning service in SBC history.

Three hundred and seventeen persons, mostly women, represented Mississippi. They traveled in five busloads, on planes, and in cars.

The program focused on the 1987-88 WMU watchword, "A Century to Celebrate, a Future to Fulfill." The balloon-edged stages in the center of Richmond Coliseum were shaped like the centennial logo, 100, the two zeros joined in the form of a flame.

A drama group from Parkview Baptist Church, Monroe, La., acted out dramatic moments in WMU history, beginning with the organizational meeting on May 14, 1888, at Broad Street Methodist Church in Richmond just a few blocks from First Baptist Church of Richmond where 835 male delegates were meeting for the Southern Baptist Convention. Other dramatic monologues included the story of WMU's 1933 rescue of denominational finances. (The Lottie Moon Christmas Offering which WMU began in 1888, now supplies about half of the Foreign Mission Board's budget.)

Marjorie Jones McCullough, current WMU national president, said WMU's purpose has always been missions. "We chose to be a missionary support group not a missionary-sending agency," she said. "We still choose to be a helper and an auxiliary."

And because WMU is an auxiliary, it could not be taken over by either "side" of the SBC. National executive director Carolyn Weatherford told cheering associational leaders, "Whoever it is that's going to take us over, can't."

Processions, similar to those in opening ceremonies of the Olympic Games, introduced each of the four general sessions.

Among parade participants were representatives of 37 state WMU organizations, and 670 associations. Mississippi's leaders riding on the back of a convertible were Marjean Patterson, Clinton, executive director, state WMU; Wilda Fancher, Monticello, state WMU president; and Sue Tatum, Yazoo City, state WMU centennial chairman. Fifty-one of Mississippi's 75 associations had a representative marching in the parade. Flag bearers and ushers included Mississippians, too.

Missionaries, home and foreign, told in every session how God, through WMU prayers, financial support, and personal involvement, had benefited them and their mission fields. Barbara Whittington, missionary to the Ivory Coast, and a former associate BSU director at University of

Southern Mississippi, told of growing up in Sunbeams, GA, and Baptist Young Women. Because she learned about missions as a young girl, she explained, WMU is reaping the harvest today of her ministry in a foreign nation. "Your investment will not be returned to you in dollars but in lives around the world that have been won to Christ."

Speakers repeatedly referred to God's call to women for missions and ministry.

Featured speakers included former WMU national leaders such as Helen Fling and Alma Hunt and Frances Tyler and mission board heads, Keith Parks and Larry Lewis. Mrs. Tyler, of Blue Mountain, is a former recording secretary of WMU, SBC. And the present recording secretary of the national organization is also a Mississippian, Pattie Dent of Holly Springs.

Friday afternoon, thousands in period costumes milled through the park surrounding the Coliseum, to eat their box suppers (salad, apple, chocolate cake), to get acquainted with each other, to watch wandering mimes and clowns, to hear strolling musicians, to watch puppets or skits on scattered stages, to meet missionaries in international costumes, or to see a fashion show featuring "the best" of those who came unusually dressed. Women waited to see if their centennial quilts would win a judges' ribbon.

On the stage in the park a WMU group from Mississippi presented vignettes from WMU history. Just a few weeks ago the Mississippians agreed to perform five skits after a drama team canceled. The women practiced their parts while riding on a bus to Richmond.

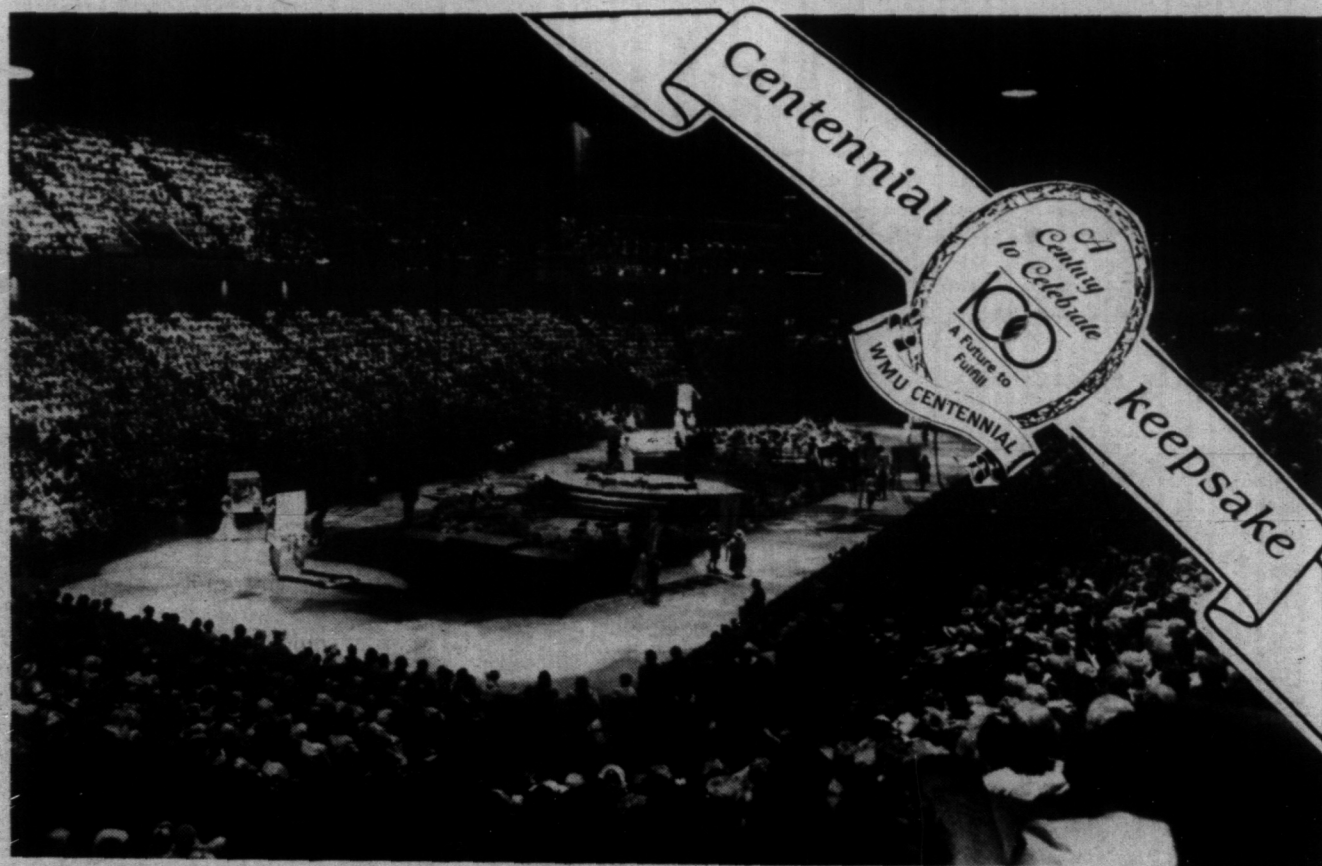
Celebration Hall in the Richmond Centre included 85 exhibits depicting WMU history.

The Baptist Book Store set up in Richmond Centre sold more than \$100,000 in merchandise the first day.

Eight thousand ushered in the second century of WMU as they sat down Saturday evening in 13 simultaneous banquets with identical menus and programs.

Adapting past GA and YWA initiation services, WMU leaders (among them Wilda Fancher and Pattie Dent) asked women to remember the shimmering stars of missions — prayer, the Bible, mission study, witnessing, and tithing. Missionaries spoke at each banquet. The program emphasized this year's WMU scripture: "Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever" (Hebrew 13:7-8 RSV).

The celebration came to a climax with the commissioning of missionaries. The 11,000 WMU representatives held penlight flashlights high, and sang "Send the Light." At the close, Carolyn Weatherford led in a time of personal commitment while a choir and orchestra from First Baptist Church, Roanoke, Va., sang Frederick Handel's "Worthy is the Lamb" and the "Hallelujah" chorus.



More than 11,000 participants packed the Richmond Coliseum during the Woman's Missionary Union "Centennial Celebration," held May 13-14 in Richmond, Va., WMU's found-

ing site. WMU is the 1.2-million member Southern Baptist women's missions organization. — (WMU Photo by Warren Johnson)

## 165 missionaries commissioned as WMU centennial concludes

RICHMOND, Va., May 14 — Exactly 100 years after Woman's Missionary Union adjourned from their founding meeting, 165 home and foreign missionaries were commissioned in an historic joint ceremony in the Richmond Coliseum.

The service, which closed their two-day "Centennial Celebration," featured nearly three hours of testimony, inspirational singing and challenges to be true to the biblical command to reach the world with the gospel message. Ninety-three retired missionaries representing more than 2,000 years of service were also recognized during the ceremony.

In his charge to the missionaries, Larry Lewis, president of the Southern Baptist Home Mission Board, urged the denomination's quarreling factions to "call off the battle and beat your swords into plowshares."

The 11,000 women filling the coliseum responded with applause as Lewis said it was time for Southern Baptists to join ranks in reaching the world for Christ. Lewis said the best way to accomplish the goal was through giving to missions through the Lottie Moon Christmas Offering for Foreign Missions and the Annie Armstrong Easter Offering for Home Missions.

In his charge to the Woman's Missionary Union, Foreign Mission Board President R. Keith Parks said today's Christians are the most prosperous since the beginning of time. Christ's followers today have access to the transportation, technology and methodology for evangelizing the world that was unknown to past generations, he asserted.

"The only thing that is lacking is the sacrificial commitment of God's people," he continued. Such commitment would unleash God's power to "flow through us and batter through barriers" to reach more than 1 billion

people "with virtually no witness" to the gospel. "Whenever a generation of Christians determines to make the kind of commitment the Lord has required of us," Parks said, "that generation will tell everyone in the world about Jesus Christ. We could be that generation . . . when we decide to give and to go and to pray."

Dorothy Sample, immediate past president of the 1.2-million-member women's missions organization, reported that Southern Baptists today have more than 7,500 missionaries in 113 countries and in every state. Many of those missionaries are a direct result of the work of the WMU since its founding a century ago, she added.

"By faith, 32 women dared in 1888 to organize in response to Christ's call to evangelize the world. By faith, WMU women have, for a hundred years, stimulated the missionary spirit of praying, giving, and going. By faith, women have dared to challenge Southern Baptists to give

\$1.2 billion to home and foreign missions.

During the ceremony home and foreign missionaries shared their testimonies of how God had called them to missionary service.

As the lights dimmed and the missionaries paraded into the darkened coliseum with lighted candles, the 11,000 WMU representatives held penlight flashlights high to symbolize Christians as the light of the world.

Debra Owens-Hughes, a new missionary to Brazil, recounted that as a 5-week-old child, she was dedicated for Christian service after her mother, Myrtice, addressed the WMU of North Carolina.

"Here I am 27 years later being presented once again to the WMU, this time to be commissioned as a foreign missionary." Her husband, Stanton, then brought their infant daughter, Mikaela, to the stage as Owens-Hughes concluded her testimony.

"Just as my mother presented me . . . I now would like to present my own little girl to you," she said.

As the service came to a close, WMU national Executive Director Carolyn Weatherford led a time of commitment in which she encouraged women to "pray specifically" for missionaries and the people they encounter, not just "Lord, bless the missionaries."

In their missions giving, she voiced three sentences for WMU members to consider: "I have spent enough on myself. My church has enough facilities. We must look outward to what God would have us to do with our monies."

The women should contemplate avenues of missionary service or invest themselves "in the lives of the young people in your church, to open their eyes to the needs of the world."

By Art Toalston and J. Lawrence Westbury.



# "Remember your leaders"

Photo by Anne W. McWilliams (except when otherwise indicated).



Annie Armstrong and Lottie Moon (well, actually their counterparts) join the parade in a horse-drawn buggy.



In the midst of myriad responsibilities and appearances, Woman's Missionary Union national executive director Carolyn Weatherford still finds time for live interviews with a local television reporter during the organization's "Centennial Celebration," (WMU Photo by Stanley Leary)

Every minute of each centennial assembly session was videotaped by five cameras. Saturday afternoon's session was broadcast live by satellite. Two local TV news crews broadcast live coverage of Celebration in the Park.

**"Remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever" (Heb. 13:7-8 RSV). 1987-88 WMU Watchword.**



The granddaughter of Wilda (Mrs. James) Fancher of Monticello, Mississippi's state WMU president, accompanied her to Richmond. The two are dressed in period costume for Friday afternoon activities. Madelyn, 9, is a GA at Broadmoor, Jackson.



Sue Tatum, Yazoo City, state centennial chairman, and Marjean Patterson, Clinton, state WMU executive director, wait beside a Greyhound as five busloads of Mississippi women prepare to leave Richmond.



Current and former national presidents of Woman's Missionary Union united May 13-14 to celebrate the 100th birthday of the organization. Shown (l to r) are: Marjorie McCullough, Alexandria, La., 1986 to the present; Dorothy Sample, Flint, Mich., 1981-86; and Christine Gregory, Danville, Va. 1975-81. — (WMU Photo by Clay Allison)



Stuart Calvert of Ashland, secretary, Mississippi WMU, dressed in a 20s costume, talks with a visitor at the Mississippi booth. The Hall of States provided information about women's organizations in 22 states.



Pattie Dent, left, of Holly Springs, recording secretary, WMU, SBC, confers with Ermine Williams, center, WMU representative from Trinidad, and Linda Johnson, Nevada's state WMU president. One of Mrs. Dent's responsibilities during the week was to work with internationals.



This banquet at the Marriott Hotel was one of 13 simultaneous ones. Left to right are, Monica Keathley, Janet Wade, Ashley McCaleb, and Trish Simmons, Keathley, McCaleb, and Simmons are consultants, Mississippi WMU. Wade is from Hattiesburg.



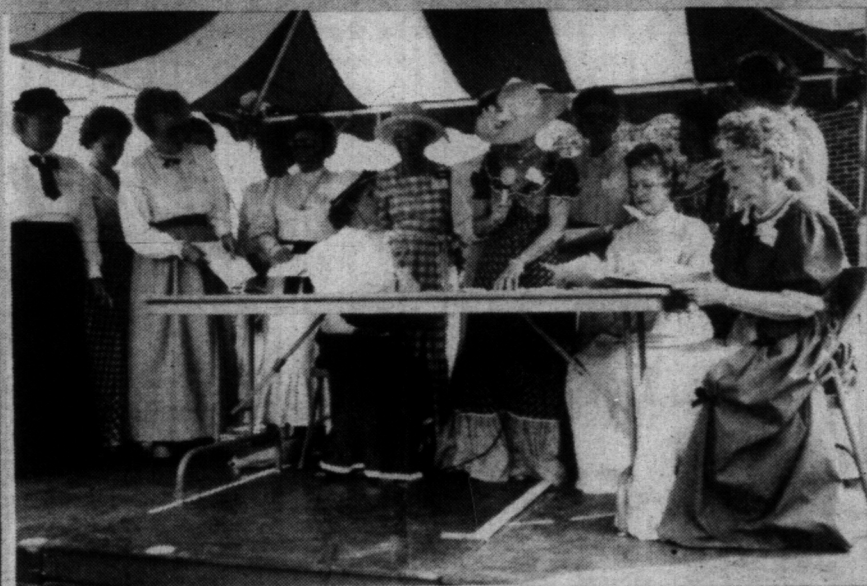
# Celebration in the Park



Barbara Whittington, missionary to the Ivory Coast and former associate BSU director at USM, talks with Violet Kersh, Rankin County WMU president and representative, and Edie Jeter, archivist at the Foreign Mission Board.



Some could recall memories of attending the 75th, 50th, or even 25th anniversary celebration of WMU. Edwina Robinson, seated, left, retired director, Mississippi WMU, attended the 50th at Richmond in 1938. She flew back to Richmond for the 100th, this time in a wheelchair because of back problems. Behind her is Ethel McKeithen, retired consultant, Mississippi WMU. Miss Robinson called Miss McKeithen "a good pusher."



Jackson women present vignettes from WMU history. Left to right, standing: Charlotte Odom, Carroll Waller, Erin Ewing, Martha Crisler, Linda Dossott, Marjorie Kelly, Rene Sugg, Linda Huff, Frances Reynolds, Bettye Sullivan, Gladys Clement. Seated: Vicky Heath, Dixie Ball, Leatrice Van Landingham. (Photo by Juanita Hight)



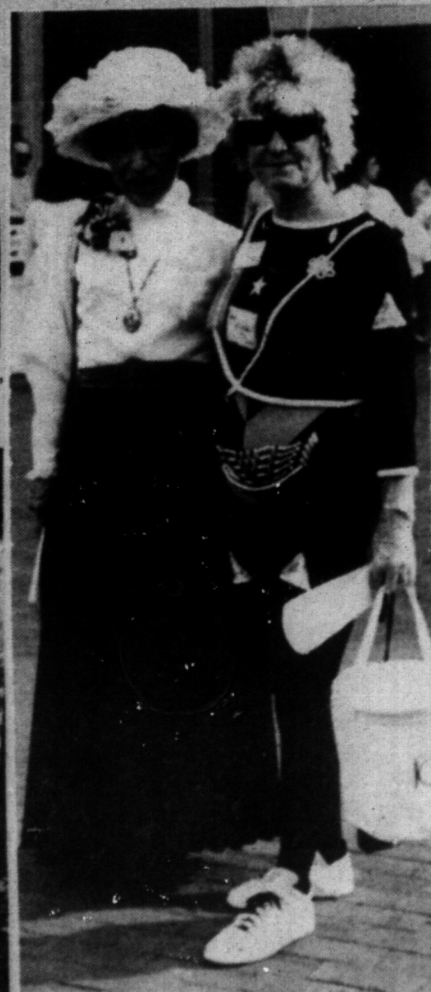
Jackson men (from Broadmoor) contributed to skit: Left to right: James Reeves, Bill Ferrell, Bill Vaughn, Charles Gallagher, David Dockery. (Photo by J. Hight)



Over 300 quilts were displayed during Celebration in the Park. All were judged by volunteers from Richmond churches. Each quilt received a certificate of achievement; one from each group of eight received a judges' ribbon. Each square represented some aspect of WMU history. Madlyn Stokes, pictured, McAlester, Okla., was decked out in a pink cloth and lace 19th century dress and parasol to match her quilt. (WMU Photo by Clay Allison)



Panama with 60 women had the largest national delegation, in spite of recent political turmoil. Edelia Garth, left, from Panama, met Marguerite Summers Kay of St. Louis, Mo. in the park; the two exchanged autographs. Mrs. Kay, a graduate of Blue Mountain College, formerly worked on volunteer mission as a nurse in Burkina Faso.



Ada Smith, dressed in black leotards, black bathing suit, and silver wig with antennae, bills herself as the Baptist Woman of 2088. She said she was from Mars, but had a sign on her back, "Little old lady wearing tennis shoes." She is former missionary to Nigeria. Her husband, Howard Smith, was born in Brookhaven, Miss.



# "Laborers together with God" (I Cor. 3:9)

## Pageantry, nostalgia mark celebration

RICHMOND, Va., May 14 — One hundred years of colorful memories created a visual feast for the 11,000 Southern Baptists attending the Woman's Missionary Union "Celebration" in Richmond, Va., May 13-14.

Elaborate processions of bands, antique cars, banners, horse-drawn carriages and a trolley opened sessions of the 100th birthday celebration. Colorful quilts, historical costumes and displays filled the time between events.

Nostalgia and pride whirled around the Richmond Coliseum as Southern Baptists from across America cheered their WMU representatives riding in a parade of antique cars that opened the celebration.

As leaders from 47 states were announced, especially states with large contingents present, the audience responded with loud cheers and applause. Some representatives walked between cars carrying state flags.

Each of the celebration's four processions included symbolic and historical objects, such as banners from 670 associations, placards with insignias of WMU organizations and flags of coun-

tries where Southern Baptists have missionaries.

Musicians marched through the coliseum ringing handbells and actors portrayed biblical characters, including a white-bearded Moses with tablets, Peter with a fishing net and David with a harp.

In two processions, dignitaries from SBC agencies rode around the coliseum while the audience heard their taped messages of congratulations. The parades were narrated by Bill O'Brien, executive vice president of the Southern Baptist Foreign Mission Board, and Esther Burroughs, the Southern Baptist Home Mission Board's national consultant for women in evangelism.

The smooth-flowing parades originated from chaotic hustling behind the scenes. A dozen volunteers acted as traffic cops, crossing guards and unit coordinators. State WMU representatives took turns using the same cars, which whizzed in and out of the backstage area, loading and unloading passengers.

Contributing to the story were Mark Wingfield, Eric Miller, Marty Croll, Leisa Hammett-Goad and Philip Poole.



WMU state presidents and Baptist women from other nations stand in a circle on the coliseum floor. The red rope they hold over their heads, symbolizes the cord that binds Baptist women worldwide as co-laborers. This ceremony followed the unveiling of the Second Century Fund, an endowment fund to be used to develop missions-minded leadership in the U.S. and overseas. This year's foreign grants will go to Asian Bap-

tist Women's Union and Latin American Baptist Women's Union. Meliki Kaumaitotoya represented Baptist women in Fiji, one of Southern Baptists' newest mission fields. From Japan came Kazue Suenaga, president of Japanese Baptist Women, and 30 others. Wilda Fancher of Mississippi is a member of the Second Century committee.



Missionaries, retired and furloughing, march into the coliseum at the beginning of the commissioning service Saturday night.



Betty Sue (Mrs. Neil) Shepherd, pictured, was organist for the celebration. She is associate professor of piano at Samford University. Betty Jean (Mrs. Donald) Chatham of Kentucky was pianist. Malvie Giles of Arkansas led the congregational singing. Orchestras, soloists, handbells, choirs, a harpist, contributed to the music. One GA who sang was the daughter of former Mississippian, Paul Vandercook.



Jennifer Jones, of Ohio, a home missions MK, a voice student at Curtis Institute of Music, sang during the Saturday afternoon session. Her father is a director of missions in Youngstown. (Her parents are former Mississippians.) She is pictured in the park with Lois Russell of Monticello.



Mississippians from 51 counties parade as official WMU representatives.





# Mississippians graduate from Southwestern

FORT WORTH, Texas — Southwestern Baptist Theological Seminary made history May 13 when it graduated the largest class of any graduate theological institution.

President Russell Dilday conferred 520 degrees at commencement exercises at Travis Avenue Baptist Church, making the 1988 spring class Southwestern's largest ever. The largest previous class was 503 in May 1987.

The spring class included 14 from Mississippi.

The Mississippi graduates are James W. Doremus III, Faith Baptist Church, Starkville, master of divinity; Benny G. Edwards, Grenada, master of music; Josef Kevin Hardwick, Bolton, master of divinity; Terry Lee Ledbetter, Amory, pastor of Pine Grove Church, Dumas, master of arts in religious education; Lynda

Louise Owen, Blue Mountain, childhood assistant, First Baptist Church, Asheville, N.C., master of arts in religious education; Valerie Lynn Richmond, Vicksburg (home church, Alta Woods, Jackson), master of arts in religious education; Lyonell Joe Shorter, master of divinity, Oxford, camp pastor/Project Adventure coordinator, Alpine Camp for Boys, Mentone, Ala.; Tammy H. Sullivan, Jackson, master of arts in religious education; James Monroe Thompson Jr., master of divinity, Meridian; Timothy L. Tune, master of arts in communication, Tupelo, (home church, First, Jackson), publications editor, Southern Baptist Annuity Board, Dallas; Jimmy E. Williams, master of divinity, Como, (home church, Broadway, Memphis); Lisa C. Young, Louisville, master of arts in religious education.

## Carrollton women honor leader with special day

Carrollton Church celebrated the WMU centennial by honoring Mrs. Alice Marshall, leader of GAs and Acteens, 1958-1986. They proclaimed April 10 Alice Marshall Day.

Former Acteens and GAs led the Sunday morning program, "A Century to Celebrate — a Leader to Honor." Mrs. W. Martin Smith, whose husband formerly was pastor of Carrollton Church, told of Mrs. Marshall's Christian influence in her business, home, community, and church. George Smith, present pastor, read a poem of tribute. Baptist Women presented Mrs. Marshall a corsage and a WMU centennial charm.

Former GAs who studied under Mrs. Marshall presented a program based on the Star Ideals: praying, studying, giving, doing mission action, and accepting the challenge of the Great Commission.

Of the 60 girls enrolled in GAs during Mrs. Marshall's leadership, many wrote letters of appreciation for her dedication to the Lord's work and her love and concern for them. The letters were bound in a book and presented to her. Also the girls sent a thank offering to national WMU headquarters to apply on indebtedness of the new building there. Mrs. Marshall's name and names of those who gave an offering were placed in a time capsule during the national celebration in Richmond May 15.



Mrs. R. A. Cooper, standing, and Mrs. Alice Marshall.

Mrs. Marshall died on April 29, only a few days after the special day. Said Mrs. R. A. Cooper, associational WMU centennial chairman, "We at Carrollton are thankful she was with us on that special day. We will miss her but she planted seeds in the lives of many young people who will cultivate those seeds so God's Word will be spread around the world."

## SBC budget struggles

NASHVILLE (BP) — Southern Baptists' conventionwide budget struggled in April, its year-to-date total slightly ahead of last year's pace but below the rate of inflation.

April contributions to the Cooperative Program brought its seven-month total to \$78,043,346, said Harold C. Bennett, president and treasurer of the Southern Baptist Executive Committee.

The Cooperative Program is the convention's budget that finances missionary, evangelistic and educational

ministries around the world. It is supported by individual Southern Baptists who make contributions to their churches; funds are channeled through the churches and 37 state Baptist conventions and on to SBC agencies and institutions.

April contributions to the national budget were \$9,980,441, Bennett announced. That amount is 4.54 percent below the total for April 1987. The \$78 million year-to-date total is 2.59 percent ahead of the seven-month total for the 1986-87 Cooperative Program.

## Mississippians are graduated from Mid-America

Of the fifty-three May 13, 1988 graduates of Mid-America Seminary, the following are from Mississippi:

Tom Blythe, master of divinity, pastor of Cascilla Baptist Church; Tommy Boyd, associate of divinity, of Olive Branch, a chaplain at the Eastwood Hospital; Michael Brown, associate of divinity, pastor of Emmanuel Church, Forrest City, Ark.; Danny Grace, associate of divinity, pastor of Calvary Church, Forest; David Gresham, associate of divinity, associate pastor of Egypt Church, Memphis; Charles E. Hand, of Memphis, master of divinity; Robert T. Maples, master of divinity, pastor of Okolona Church in Okolona.

## Magees Creek will celebrate 150th

Magees Creek Church (Walthall) will celebrate its 150th birthday on June 17, 18, and 19. There will be special events Friday night and all day Saturday. Sunday will be homecoming day. Several former pastors will speak.

"Those who attend may wish to dress in old-fashioned clothes," states one of the members. John Purvis is the pastor. The church is east of Highway 27 on Darbun Road.

## Two get degrees from S'eastern

Two from Mississippi received degrees from Southeastern Seminary, Wake Forest, N.C., during commencement exercises on May 7.

Robert Lee Bonner, Sr., minister of youth and activities at First Church, McComb, received the master of divinity with languages degree. He is from Dunwoody, Ga.

Carl T. Breazeale received the master of divinity degree. The son of Mr. and Mrs. Albert Breazeale of Shaw, he is director of the Franklin County (N.C.) Habitat for Humanity in Louisburg, N.C.

## Golden Gate luncheon planned

MILL VALLEY, CALIF. — Tickets may now be ordered for the 1988 Golden Gate Baptist Seminary Alumni and Friends Luncheon to be held June 15 during the 131st session of the SBC in San Antonio.

The Wednesday event will begin at 1 p.m., in the Rio Grande East Room of the Hyatt Regency on the Riverwalk at Paseo del Alamo.

Advance tickets for the luncheon are \$15 each if ordered by May 31. Tickets purchased at the seminary exhibit during the SBC will be \$17 each. To order tickets in advance, send a check or money order to the Alumni Office, Golden Gate Seminary, Strawberry Point, Mill Valley, CA 94941-3197, payable to the Golden Gate Seminary Alumni Association.

Robert L. Cate, academic dean of Golden Gate, will be the featured speaker.

Seating is limited to 150. Additional information may be obtained by calling the Alumni Office at (415) 388-8080.

Thursday, May 26, 1988

BAPTIST RECORD PAGE 11

## Mississippi Baptist activities

May 30-June 5 Camp Staff Orientation Week; Central Hills Retreat (BRO)

## Mississippians complete seminary extension work

Two Mississippians have completed coursework from Seminary Extension Independent Study Institute. They are Mary E. R. Meli and Homer Ramage.

Mary E. R. Meli, Pascagoula, has earned the Biblical Studies Diploma.

The diploma will be presented May 22 at Arlington Heights Church, Pascagoula, by the pastor Ben Carlisle.

Meli is an LPN nurse employed by the Singing River Hospital. A member of Arlington Heights, she completed 16 courses to receive the Biblical Studies Diploma.

Homer Ramage, Columbus, Miss., has earned the Certificate of Merit.

The certificate was presented April 24 at Deerbrook Church, Brooksville, Miss., by Cloyace Simmons, a church deacon.

Ramage is pastor at Deerbrook. He is also employed as a commercial printer by Besco. He completed ten courses to receive the Certificate of Merit.

The Independent Study Institute is the correspondence arm of the Seminary Extension Department, operated by the six Southern Baptist seminaries through a jointly sponsored Seminary External Education Division.

Approximately 60 Seminary Extension

## Southside, Meridian will celebrate 100th

South Side Church, Meridian, will celebrate its centennial, June 3, 4, and 5. The first service will begin on Friday at 7 p.m. with a mini concert by Buddy McElroy, a former music director. W. E. Speed will bring the message followed by a fellowship in fellowship hall.

Estus Mason will be the guest speaker at 6 p.m. on Saturday. A reception will follow in fellowship hall.

The activities for Sunday will be regular church services with Maurice Clayton as guest speaker. Lunch will be served in the kitchen after the services. An afternoon service will begin at 1:30 and Bob Sheffield will deliver the message which will conclude the services for the day.

Photographic exhibits and memorabilia will be on display in fellowship hall. Postal cards have been printed for this celebration.

## Southern Baptist Center plans reunion at SBC

Alumni and students of the Southern Baptist Center for Biblical Studies in Jacksonville, Fla. will meet in connection with the Southern Baptist Convention in San Antonio. The meeting is set for June 15, 12:30 p.m., at the Holiday Inn Northwest Loop at the junction of I-10 and 410, Callaghan Exit. No reservations are necessary. Charles Williams, president of the center will speak.

Learn the basics of publishing — Attend **CHRISTIAN WRITERS' GRAND OLE WORKSHOP** June 12-16, 1988, Nashville  
Contact: Dr. John Warren Steen  
6511 Currywood Dr.  
Nashville, TN 37205

**CHURCH FURNITURE**  
For Quality and Low Prices  
Wallace Foy  
171 Westover Dr.  
Clarksdale, MS 38614  
601-824-8926

**FOR CHARTER OR RENT**  
25 - or 47 -  
Passenger buses  
**BUS SUPPLY CO. INC.**  
McComb, MS 601-684-2900

**OLD BIBLES REBOUND**  
A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.  
"Internationally known specialists"  
**NORRIS BOOKBINDING CO.**  
Box 305-C — Greenwood, Miss. 38930

**Confused About Life Insurance?**  
Why not buy the most life insurance for the least amount of money?  
Example: Male, 60, non-smoker  
**\$100,000**  
For only **\$32.56** per mo.  
Call Don Mahaffey  
9:30am to 4:30pm ET Mon.-Fri.  
Toll Free 1-800-367-5492

Pews, pulpits, baptistries, stained glass, carpet, steeples, lighting, folding doors, theater seats.  
**Van Winkle Church Furnishings & Pew Upholstery**  
Box 501, Fulton, MS. 38843  
In MS. Toll Free 1-800-624-9627  
**We remodel & paint**

**Pianos at Warehouse prices**  
Exclusive dealers for Steinway - Kawai - Wurliitzer Weber - Kimball  
Financing Available MC/VISA/American Express  
**Allegrezza Piano Company**  
226 Hwy. 51 N. Tim Kelly, Manager  
Ridgeland 856-2524



# Just for the Record



These are members of the executive council for the Baptist Student Union at Mississippi State University, 1988-89. First row, from left: Michelle Williams, discipleship coordinator, Starkville; Jimmy Whittemore, intramural director, Grenada; Carol Bates, vice-president, Morton; Todd Davis, president, Columbus; Gwenda Arinder, international student coordinator, Columbus; Missy Hester, student outreach director, Water Valley;

Back row; Alan Permenter, publicity director, West Point; Nancy Bigelow, music coordinator, Columbus; Anita Baily, social director, Brandon; Donnette Blaine, missions director, Winona; Jo Ellen Allison, worship-study, Columbus; Ken Watkins, BSU director. Not pictured are Bob Stephenson, student center chairman, Brentwood, Tenn.; Greg Stephenson, community outreach director, Brentwood, Tenn.



Women of Oak Grove Church, Jeff Davis Association, Prentiss, have made a WMU centennial quilt in honor of Mrs. Lucille Mikell, Baptist Women's president for 30 years, reports Mrs. Bal Mobley. The quilt will be placed in the fellowship hall at Oak Grove. Mrs. Norman Crochet, pastor's wife, was the church's centennial chairman.

Roxie Church celebrated the WMU centennial with a quilt, made mostly by Mrs. Ruby Smith, and a centennial birthday cake made by Mrs. Kay Pollard.

Dates for the Mississippi Baptist state softball tournament will be in July and August. The women's state playoffs will be July 22-23. The men's regionals will be July 29-30. And the men's state playoffs will be Aug. 12-13. For more information, call Tom Prather, tourney director, at 925-3319 in Clinton.



The GAs of Salem Church, Tylertown, under the director of Shirley Griffin, and assisted by Kathy Brace, Robin Kearley and Shelia Newcomb, recently held their first mother-daughter banquet in fellowship hall. Mrs. Betty Hart, a missionary to Chile and home on furlough, was the speaker. The theme was "A future to fulfill."

GAs pictured are, front row, from left, April Welch, Jennifer Boyd, Jennifer McKenzie, Amber Rushing; second row, Jessica Ginn, Heather Holmes, Lisa McKenzie, Sarapha Griffin, Jessica Holmes; third row, Molly Ingram, Heather Boyd, Shanna Sandifer, Melissa Boyd, Mrs. Hart, Patsy Brace, Jody Miller, Melissa Miller, and Tanya Boyd.



## First, Amory celebrates 100 years

First Church, Amory, celebrated 100 years of service to God, May 14-15. Pictured from left, are: Jim Futral, pastor from 1978-1981, and currently pastor of Broadmoor Church, Jackson; Joe Causey, pastor 1956-1957, and now serving North Phoenix (Arizona) Baptist Church as associate pastor; Dan Morton, pastor from 1958 to 1971 and retired, living in Decatur, Ala.; Larry Kennedy, pastor from 1972-1978, and currently pastor of First Church, Laurel; and Jerry Massey, pastor since 1982.

## Homecomings

**Arlington Church, Bogue Chitto:** May 29; visiting preacher Huey Moak, Foster Road Church, Baton Rouge, La.; visiting singer and former member, Floyd Marley Grice, Varennes Heights Church, Anderson, others doing special music will be Mrs. Sharon King, Wesson, and Bert Sasser, Jr., and Kent Campbell, pastor; Grice, will present a special program of music at 1:30 p.m. after the noon meal; Mrs. Patricia Pussell, pianist; and Penni Brown, organist; special offering will be taken for a new building program; a new educational and fellowship hall will be started soon.

**Souenlovie Church (Clarke):** May 29; services, 10 a.m., music provided by local talent; worship service, 11 a.m., C. C. Burns, guest speaker; lunch will be served at noon.

**Johnson Creek, State Line (Greene):** May 29; 11 a.m. morning worship; dinner after service; singing in the afternoon by the Pattersons quartet, Laurel.

**County Line, State Line:** May 29; 11 a.m., memorial program during morning worship; old fashioned "potluck" dinner on the grounds, noon; singing in afternoon; Thomas Balch, pastor.

**Pearson Church, Pearl:** May 29; Sunday School, 9:45, followed by worship service at 11 and dinner on the grounds; an old-fashioned singing will be held following dinner; Wayne Long, pastor.

**Friendship, Brookhaven:** May 29; Sunday School, 10 a.m.; worship service, 11 a.m.; an old-fashioned dinner on the grounds at the noon hour; followed by an afternoon service; Lewis Curtis, Graceville, Fla., a former pastor, guest speaker for both services; Harold Luther Smith in charge of music; Wiley Reid, pastor; all contributions made May 29, will go to the Church Cemetery Fund.

**Laurel Hill (Neshoba):** May 29; Sunday School, 10 a.m.; worship, 10:45 a.m.; Curtis Griffin, guest speaker; lunch served in fellowship hall; afternoon services, music, history of church, recognition of former pastors, members, and friends.

**Heucks Retreat (Lincoln):** May 29; Jim Garrard, pastor, Greens Creek, Petal, guest speaker; Sunday School, 10 a.m.; worship service, 11 a.m.; followed by dinner on the grounds; following lunch, afternoon song and memorial service; special offering taken for the upkeep of the cemetery.

## Touching Lives With Love



On Annuity Board Sunday, June 26, Southern Baptists will recognize the ministries of the convention's pension agency. A free bulletin insert, which shares how the Board touches lives through its work, has been prepared for your church's use on this occasion. Use the coupon to order.

My church wants to recognize the Annuity Board's ministries.

Please send \_\_\_\_\_ copies of the Annuity Board Sunday bulletin insert.

Clip and mail to: John Boskas, director  
Endowment Department  
Annuity Board, SBC  
P.O. Box 2190  
Dallas, TX 75221-2190



NAME \_\_\_\_\_

CHURCH \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_



# Staff changes

Thursday, May 26, 1988

BAPTIST RECORD PAGE 13

# Las Vegas rooms to be bountiful

By Marv Knox

LAS VEGAS, Nev. (BP) — Two words will describe hotel arrangements for Southern Baptists when they convene here, June 13-15, 1989: "No problem."

The Southern Baptist Convention has reserved 6,570 hotel rooms for the SBC annual meeting here, reported Convention Manager Tim A. Hedquist.

That total is 64 percent more than the average 4,000 rooms.

And if messengers need more than 6,570 rooms? No problem, said Hedquist. Las Vegas is a desert version of Hotel Heaven, with 51,000 rooms — 5,000 rooms more than the total registration for the largest SBC annual meeting in history.

Las Vegas has promised to be a boon and a blessing to Southern Baptists since messengers chose it as a convention site during their 1983 annual meeting in Pittsburgh.

"There is no question people are going to be offended by the gambling," Hedquist noted. Indeed, the city has survived repeated attempts to get messengers to change cities for the '89 convention.

Parents have said they do not want to take their children into an environment where 'one-armed bandits' and scantily clad showgirls abound; others have said they do not want to support organized crime with their hotel and meal fees. But Las Vegas supporters have said the city is in the midst of a Southern Baptist mission area; they insist an infusion of thousands of Baptists for a week can do some good.

In all, Las Vegas will offer 5,480 rooms within two miles of the convention center. A recreational vehicle park is located less than a mile from the center.

Shuttle buses will service the convention hotels. The hotel reservation process will be conducted in the same way as previous years, he said. Reservations will be taken Oct. 1 and processed by the city's housing bureau Oct. 12. Registration forms will be available from Baptist state convention offices and will be published in the Baptist Program magazine in September.

Hotels with rooms in the SBC block are Alexas Park, Bali Hai Resort,

Caesar's Palace, Dunes, El Rancho, Flamingo Hilton, Golden Nugget, Hacienda, Hotel Continental, La Mirage, Landmark.

Also Las Vegas Hilton, Mardi Gras Inn, Marina Inn, Mini-Price Motel, Paddlewheel Hotel, Riviera, Royal Las Vegas, Sahara, Sands, Union Plaza.

## Central Hills has openings

Central Hills has openings for summer camp, particularly in the early weeks of the schedule. Resident camp, for boys in grades 4-12, has sessions on June 13-17; June 20-24; June 27-July 1; July 11-15; July 18-22; July 25-29; and Aug. 1-5. July 6-8 is a mini-week. Dad-Lad camp sessions are for boys in grades 1-3 and their fathers with sessions June 24-25; July 8-9; and July 22-23. For costs and details, contact Dan West at 289-9730 at Kosciusko, or the Brotherhood Department at 968-3800 in Jackson.

Center Ridge Church, Yazoo City, called Don Eldridge as minister of youth. He began his ministry with the youth at Center Ridge the first of February. Eldridge is married to the former Lissa Abel of Yazoo City. He goes from Woodlawn Church, Vicksburg. H. Bryan Abel is pastor.

Eldridge

Barry Sommerfeld is the new minister of youth at First Church, Crystal Springs. He is a native of Southaven, and a junior at Mississippi College.

Rick Spencer has accepted the position of director of missions for the Monroe and Itawamba Baptist Associations. He goes to this new work from the pastorate of First Church, Plantersville (Lee). He, his wife, Kay, and son, Stephen, are now living in Amory.

Roy G. Jackson is the new pastor of Ellard Church in Bruce, beginning in May. Jackson, his wife, Anita, and their sons are moving from Amory.

Michael Moss was recently called as pastor of Trinity Church, Wayne County, from Mount Zion Church, Clarke County, where he served as pastor and was the Clarke Association youth director. Prior to his pastorate at Mt. Zion he served as minister of music and youth at First Church, Stonewall, and Shubuta Church, Shubuta. He and his wife, Jackie, have two sons, John Michael and Dan. Michael is the son of the Mr. and Mrs. E. C. Moss of Quitman.

Trinity called Darrell Walker as minister of music earlier this year. Walker and his wife, Judy, have three children, Christa, Dara, and Adam. The Walkers moved to Wayne County from Pascagoula where they were members of Ingalls Avenue Church.

Pine Crest Church, Star, has called Tommy L. Hunter as minister of music and youth, effective March 6. He goes from Oakwood Church, Ft. Worth, Tex. He has previously served churches in Mississippi, Louisiana, and Texas. He is a graduate of Hinds Junior College, Louisiana College, and is presently pursuing a master of music education degree at Mississippi College.

Craig Gilliam, director for development and public relations with New Orleans Seminary has accepted the call as pastor of First Church, Magnolia, effective Feb. 14. He and his wife, Martha, will be moving to Magnolia the first of June and are expecting their first child in September.

Gilliam is a native of Shreveport, La. and holds a B.A. degree from Ouachita University, Arkadelphia, Ark. and a master of divinity from New Orleans Seminary.

Terry L. Long, former pastor of Goodyear Church, Picayune, has moved to First Church, Berryville, Ark. Long, his wife, Judy, and daughters, Leann, Natalie, and Terra moved to Arkansas in March.

Calvary Church, Jackson, voted to call Phil McCarty of McCarty-Holman Company as interim pastor. Howard Walker, chairman of pulpit supply committee says, "We wanted someone with a strong Bible background who was also a good preacher. McCarty also came highly recommended from several other churches where he had previously served as interim pastor." Bill Easley, a former student of McCarty's, jokingly added, "Yeah, we agreed to call him if he wouldn't give us any 'pop' tests!" He echoed the congregation's feelings that McCarty was an excellent choice.

McCarty follows Joe H. Tuten, who retired March 31 after serving as pastor of Calvary Church for 27 years.

## Revival dates

Ebenezer (Jefferson Davis): May 29-June 3; Sunday, 11 a.m., lunch served; 1 p.m. afternoon sing; no evening service; Mon.-Fri., 7 p.m.; Doyle Searcy, Somerset, member of Centurymen, SBC, evangelist; Brenda Searcy, minister of music.

Johnson Creek, State Line: May 29-June 3; Johnny Coaker, Antioch Washington Co., Ala., guest speaker; Sunday, 11 a.m., 7:30 p.m. nightly; Joe Conerly, Mobile, Ala., interim pastor.

Duffee Church (Newton): May 27-29; Friday and Saturday, 7:30 p.m.; Sunday, homecoming; services, 11 a.m.; Kenneth Rhodes, speaker; lunch in fellowship hall; 1:30 or 2 p.m., the Magnolia Boys from Laurel singing; James Stephens, pastor.

## Missionaries escape injury

(Continued from page 3)

February 1987 after the U.S. State Department revoked passport privileges for Americans in the strife-torn nation. The Saccos and Fullers are among several missionaries who now work in Cyprus; several others went to assignments in Gaza.

"I'd feel better if I were where I belong," Fuller said, referring to her sense of call to Lebanon. "I don't want to get blown up by a bomb in the wrong country."

"We recognize that Lebanon is a dangerous place, but we're still in a dangerous place, not because we're in Cyprus, or some of us are in Gaza, but

because we're in a very wicked world."

Ministry in danger zones is inherent to her faith, Fuller said: "Jesus is our example. He didn't turn back because what he was trying to do proved to be difficult and because it was going to cost him his life."

"Some things are worth risking your life for. Some things are not."

The most worthwhile risk, she said, is "fulfilling the call you have from the Lord, the purpose he has given you for your life."

Art Toalston writes for the Foreign Mission Board.

## Organ workshop will feature Dot Pray

Dot Pray keyboard specialist with the Mississippi Baptist Convention Board's Church Music Department, will be guest clinician for a free Allen church organ workshop in Hat-

tiesburg. The workshop and free lunch, June 3, 9 a.m.-1 p.m., are sponsored by Roseberry Piano House. For details call 264-2220 in Hattiesburg.

## CLASSIFIED

RATE \$10 per word \$5.00 minimum. Cash with order. Keep on contract advertising. Include name, address, zip code, and phone number in word count. No blind ads.

CAMP AGAPE now RENTING for spring and summer. Cabins for 40 by spring-fed lake. Located near Taylorsville. Call Cleo Kerns at (601) 425-3019.

CHURCH PEW CUSHIONS: Manufactured in our plant. For free estimate contact — Emmons Brothers, P. O. Box 186, Meridian, Miss. 39301. Since 1899. Phone (601) 693-4451.

GOD'S LOVED DOCTRINES of Grace: Ten radio messages (chapters). FREE! 90¢ postage appreciated but not necessary. Ray's Study, Box 5435, Midland, TX 79704.



SATELLITE NETWORK, INC.

Effective June 5, 1988

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5	Joy of Music Christopher Cline	Sgt. Preston Cline Kid	Adventures of The Lone Ranger	Great Churches of America (I)	Carrascollas Vegetable Soup	Great Churches of America (II)	The Bible and Life Sunday School Lesson
6	Life Today Life Today Hospital	Life Today Life Today Hospital	Life Today Life Today Hospital	Life Today Life Today Hospital	Life Today Life Today Hospital	Life Today Life Today Hospital	Life Today Life Today Hospital
7	First Love Wedding Chorus	First Love Wedding Chorus	First Love Wedding Chorus	First Love Wedding Chorus	First Love Wedding Chorus	First Love Wedding Chorus	First Love Wedding Chorus
8	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour
9	Come Alive Nelson Price	Come Alive Nelson Price	Come Alive Nelson Price	Come Alive Nelson Price	Come Alive Nelson Price	Come Alive Nelson Price	Come Alive Nelson Price
10	Catch the Spirit FBC, Richmond	Catch the Spirit FBC, Richmond	Catch the Spirit FBC, Richmond	Catch the Spirit FBC, Richmond	Catch the Spirit FBC, Richmond	Catch the Spirit FBC, Richmond	Catch the Spirit FBC, Richmond
11	Great Churches of America (I)	Great Churches of America (I)	Great Churches of America (I)	Great Churches of America (I)	Great Churches of America (I)	Great Churches of America (I)	Great Churches of America (I)
12	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour
1	Sunday School	Sunday School	Sunday School	Sunday School	Sunday School	Sunday School	Sunday School
2	Profiles	Profiles	Profiles	Profiles	Profiles	Profiles	Profiles
3	Love Worth Finding Adrian Rosen	Love Worth Finding Adrian Rosen	Love Worth Finding Adrian Rosen	Love Worth Finding Adrian Rosen	Love Worth Finding Adrian Rosen	Love Worth Finding Adrian Rosen	Love Worth Finding Adrian Rosen
4	Joy of Music Opus in the Spirit	Joy of Music Opus in the Spirit	Joy of Music Opus in the Spirit	Joy of Music Opus in the Spirit	Joy of Music Opus in the Spirit	Joy of Music Opus in the Spirit	Joy of Music Opus in the Spirit
5	Making Life Count Arthur Callender	Making Life Count Arthur Callender	Making Life Count Arthur Callender	Making Life Count Arthur Callender	Making Life Count Arthur Callender	Making Life Count Arthur Callender	Making Life Count Arthur Callender
6	Ignite ACTS Methodist Hour	Ignite ACTS Methodist Hour	Ignite ACTS Methodist Hour	Ignite ACTS Methodist Hour	Ignite ACTS Methodist Hour	Ignite ACTS Methodist Hour	Ignite ACTS Methodist Hour
7	Life Together New Life	Life Together New Life	Life Together New Life	Life Together New Life	Life Together New Life	Life Together New Life	Life Together New Life
8	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour	The Baptist Hour
9	Richard Jackson	Richard Jackson	Richard Jackson	Richard Jackson	Richard Jackson	Richard Jackson	Richard Jackson
10	To Be Announced Christopher Cline	To Be Announced Christopher Cline	To Be Announced Christopher Cline	To Be Announced Christopher Cline	To Be Announced Christopher Cline	To Be Announced Christopher Cline	To Be Announced Christopher Cline
11	The Life Selection	The Life Selection	The Life Selection	The Life Selection	The Life Selection	The Life Selection	The Life Selection
12	Profiles	Profiles	Profiles	Profiles	Profiles	Profiles	Profiles
1	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour	ACTS Methodist Hour
2	Christopher Cline	Christopher Cline	Christopher Cline	Christopher Cline	Christopher Cline	Christopher Cline	Christopher Cline
3	...	...	...	...	...	...	...
4	...	...	...	...	...	...	...

## AVAILABLE IN THESE AREAS

Brandon/Pearl	Rankin County Cable	Ch 35
Bay Springs	Video Inc.	Ch 15
Bruce	Walco/Bruce Cable	Ch 8
	WOBN Low Power TV	Ch 7
Calhoun City	Calhoun Antenna	Ch 4
Cleveland	Warner Amex Cable	Ch 10
Greenville	McCaw Cable	Ch 15
Hollandale	Broadband Cable	Ch 17
Jackson	Capitol Cable	Ch 14
Meridian	Comcast Cable	Ch 31
Hattiesburg	U.A. Cable	Ch 6
Laurel	Laurel Community Cable	Ch 18

For information contact:

Farrell Blankenship  
Miss. Baptist Conv. Bd.  
P. O. Box 530  
Jackson, MS 39205



## Devotional

## The spiritual center

By Frank H. Thomas Jr.

I want to share some thoughts with you about the home as the spiritual center for the family. The scriptures are very clear that the family is to take primary responsibility for the spiritual nurture of the children. In



Thomas

Deuteronomy 6 the scripture reminds us that the laws and precepts of God are to be taught to the children at any and all times of the day. In fact, we are to talk about these precepts and laws "when you sit in your house, and when you walk by the way, and when you lie down, and when you rise." The scripture goes on to say that "you shall write them on the doorposts of your house and on your gates." In a corresponding passage in Ephesians, Paul instructs fathers to take responsibility for bringing up their children in the "nurture and admonition of the Lord." This seems to me very clear in giving to the home the assignment of being the spiritual center for the family.

I remember that my home was the spiritual center of my life when I was a child. I may not always have agreed with or appreciated the methods which my parents used to do this, but I cannot deny that they took responsibility for the religious and spiritual instruction of us children. In our family, we gathered every evening at 8:00 in the living room with a Bible story book or later on the Bible and the Training Union quarterly which had the daily Bible readings at the end of each week. Faithfully we read these together and then knelt to pray. I'm not sure all that this accomplished, but I am sure of one thing. This time was the center of spiritual life for our family.

Please notice what this means and what it does not mean. It does mean that the church is important as a spiritual resource for the family, but it does not mean that the church is the spiritual center for the family. If we in our Christian homes have abdicated the primary responsibility for religious nurture and instruction of our children and given that to the church, then we have given to the church a responsibility which it cannot and should not fulfill. No one can take our place as the primary spiritual instructors of our children.

You may say that you feel unqualified to be the spiritual leader in your home. In that case, perhaps the church does need to step into the gap in leadership in spiritual things for a time. But I would urge fathers and mothers in the spirit of Deuteronomy 6 and Ephesians 6 to remedy that situation as quickly as possible. Get into some Bible training yourself and equip yourself to become the spiritual leader of your home. Your children will respect you more, and you will find that the church itself will become more effective in its primary role as the spiritual community equipping those who are committed to carrying out the Lord's work in your neighborhood or in your area. It can then become the equipping center for those who intend to go out and do at business, at play, and in the homes precisely what scripture says we Christians should be doing anyway. That is, all of us should be witnesses and ministers wherever we are.

In a real sense, this is a return to an older pattern which places the primary responsibility for spiritual nurture of the children on the parents. It gives the church the responsibility of supporting the parents and supporting the family with different kinds of nurture and equipping for continued ministry and outreach in the community. We want our churches to be effective in this ministry even as we depend upon mothers and dads to be effective spiritual leaders at home with their children. May God bless our homes and help us that we may make them to be the spiritual centers which they should and must be.

Frank H. Thomas Jr. is pastor, Alta Woods, Jackson

## Senior adult corner

The Prime Time Singers of Alta Woods Church, Jackson, are scheduled to present Meet and Eat, There IS Something More, a drama-musical by Irene Martin and Ann Colbert, May 29, 6 p.m. at the church.

The Prime Time Singers is a 22-voice choir directed by Bob Jones, minister of music. Composer Irene Martin is scheduled to be at the presentation.

The Senior Adults of First Church Gulfport observed Senior Adult week April 25-May 1. The theme was "Achieving Wholeness." Activities included a three day trip to Atlanta, a luncheon, and special recognition of Senior Adults in both of the Sunday services. The Senior Adult Choir presented the musical "Meet and Eat (There is Something More)" by Ann B. Colbert and Irene Martin in the evening service, May 1.

## New TV series to examine problems of America's teens

FORT WORTH, Texas (BP) — Chicago Bears running back Walter Payton is host of a special program on the problems of America's teens to be broadcast on the ABC television network June 5. Payton is a Mississippian.

The program, "Someone Is Listening: Teens From Crisis to Caring," is the first in a series of four specials being produced for ABC by member groups of Interfaith Broadcasting Corp., of which the Southern Baptist Radio and Television Commission is a member. Payton, a star with the Chicago Bears for 13 years, is active in causes on behalf of children and teenagers during the off season.

"Someone Is Listening" examines the concerns and confusion of today's teens, and describes steps that church and community organizations are taking to give hope and direction to them.

The program explores three critical areas of teenage concerns — suicide, sexuality, and social abuse, including drugs, alcohol, and gangs.

The program, to be scheduled on ABC-TV at 12 p.m. CDST, June 5, is the first in a series based on the theme, "Promise of the Future." Viewers should check local listings for date and time in each community. The show was produced by the communication commission of the National Council of Churches.

The Radio-TV Commission is producing another program in the series to be carried early in 1989.

"Nothing ruins a class reunion like a fellow who has managed to stay young-looking and get rich at the same time."

— INDIANAPOLIS STAR

## Names in the news

FORT WORTH, Texas — Mac Sisson, assistant director of public relations at Ouachita Baptist University in Arkadelphia, Ark., has been named director of public relations at Southwestern Seminary here.

Dino Kartsonakis will be in Concert, at First Church, Long Beach, Thurs., June 2, 7:30 p.m. Advance tickets required. For information, call 864-2584.

ATLANTA (BP) — Ohio pastor and home missionary Michael J. Cox has been named associate director of the black church relations department for the Southern Baptist Home Mission Board.

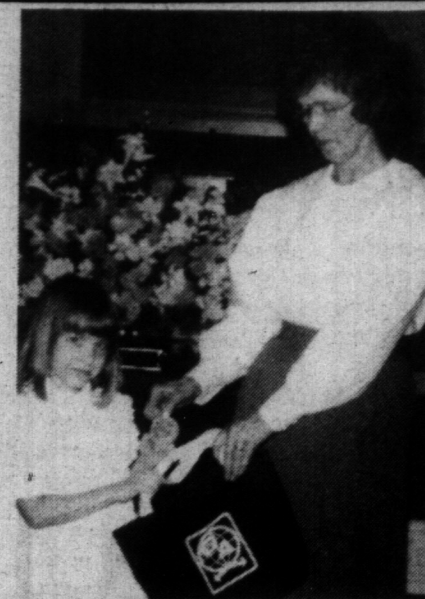
BRENTWOOD, Tenn. (BP) — Lonnie Wilkey, director of communications for the Southern Baptist Convention's Education Commission in Nashville, has been named associate editor of the Baptist and Reflector, official newsjournal for the Tennessee Baptist Convention in Brentwood.

BIRMINGHAM, Ala. (BP) — Timothy George, associate professor of church history and historical theology at Southern Seminary, has been named dean of the new Samford University School of Divinity. 1978, will assume the new post June 1.

## Missionary news

Ruth and Kenneth Bailey, missionaries to Bolivia, have completed language study in Costa Rica and arrived on their field of service (address: Casilla 2568, Santa Cruz, Bolivia). He is a native of Vardaman, and she is the former Ruth Holder of Houston. They were appointed in 1986.

Charles and Suzanne Collins, missionaries to Suriname, have arrived on the field to begin their first term of service (address: Postbus 8016, Elizabethshof, Suriname). He was born in Laurel, Miss., and considers Houston, Texas, his hometown. She is the former Suzanne Swanson of Houston. They were appointed in 1987.



Emmye Mosley of Providence Church, Cleveland, was honored recently with a recognition service for completing a step in GAs. Pictured with her is GA leader Dot Tarver.

Charles Lloyd Wilson, pastor of Corinth Church, Purvis, received his doctor of ministry degree from Luther Rice Seminary, Jacksonville, Florida on May 6, 1988. Graduation ceremonies were held at First Baptist Church, Jacksonville, Florida. Jerry Vines, co-pastor of FBC, was commencement speaker.

Vic and Sharon Johnston, missionaries to Brazil, have arrived in the States for furlough (address: 439 E. First, Forest, Miss. 39074). He is a native of McComb. The former Sharon Blackwell, she was born in Tylertown, and considers Kosciusko, Miss., her hometown. They were appointed in 1983.

Danny and Libby Panter, missionaries to Togo, have arrived in the States for furlough (address: 4817 Robinhood Dr., Pascagoula, Miss. 39567). He is a native of Pascagoula, and she is the former Libby Wallace of Jackson. They were appointed in 1985.

## Belize pastor jailed overnight in Miami

By Eric Miller

MIAMI (BP) — A Belize Baptist pastor was jailed overnight in Miami when immigration officials found he did not have a proper visa to enter the United States.

Norman Willacey was scheduled to travel to Sarasota, Fla., April 30 to provide orientation for Florida Baptists participating in Caribbean '88, a partnership evangelism project sponsored by the Southern Baptist Foreign Mission Board.

Willacey did not realize more than one visa exists, he said in a telephone interview from Belmopan, Belize, where he is pastor of a Baptist church. He had a "C1" visa, which allows passage through a United States airport while a traveler is en route to another country. He had passed through Miami en route to Jamaica in previous trips.

Immigration officials told Willacey he needed a "B1" visa, which allows travelers to stay in the United States for months at a time. Willacey understood he had the wrong visa, but he said he did not understand why he was handcuffed and locked up overnight.

Willacey appeared to be a polite, educated gentleman, one official said, but many others have appeared that way and have tried to escape. For this reason, immigration officers routinely handcuff and detain aliens, Rivkind said. About 2.3 million people from other countries enter the Miami airport annually, he said.

The next day, an immigration officer escorted Willacey to a plane for the return trip to Belize. In Belize, he obtained a proper visa and was to return to Miami. Rivkind said Willacey would be allowed entry into the United States with the proper visa. Willacey planned to travel to California and later provide orientation at Cornerstone Baptist Church in Sarasota.

"Middle age is when you know all the answers and nobody ever asks you the questions."

— ORBEN'S COMEDY FILLERS



## STEVE GREEN IN CONCERT

Friday, June 3rd at 7:00 p.m.

Crossgates Baptist Church, Brandon, MS

Tickets are \$5.00 in advance only

Available at Maranatha Bookstores in Jackson or at the Church (601) 825-2562

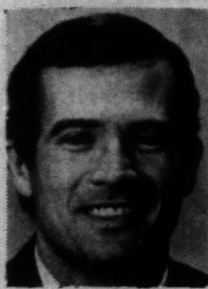
FOR GOD AND GOD ALONE



# Concern for the lost: prayer is the fuse

By M. Dean Register

John R. W. Stott, in his penetrating book *Our Guilty Silence*, lists several reasons why we do not witness to the lost. Heading the list is the



Register

lack of love and concern, or as Stott says, the absence of a "compelling incentive." The Apostle Paul expressed his compelling incentive in Romans 10:1 when he said, "My heart's desire and prayer to God for the Israelites that they may be saved" (NIV).

Paul had a deep concern for the salvation of his own people and he made it a priority in prayer. No person is a great witness for Christ who neglects the work of prayer. When we commune with God about the salvation of others we demonstrate how much we really care. Prayer is to witnessing what a fuse is to dynamite — it ignites the explosive activity of God against the hardened evil of mankind.

All types of barriers have to be broken down when we share our faith. Paul understood the barriers that the Jews erected against the

## LIFE AND WORK

gospel because he admitted that they "have a zeal of God, but not according to knowledge" (Rom. 10:2). The word "zeal" means "burning order" in the Greek. The Jews had plenty of heat, but no real light. They knew about God and his mighty acts historically, but they failed to experience his saving grace through Jesus, the Messiah.

Furthermore, they were "ignorant of God's righteousness and were going about to establish their own righteousness" (v. 3). Their problem is illustrated repeatedly today. Religious legalism blinds men and women from following God's way. The phrase "their own righteousness" points out the futility of lost persons and the abysmal ignorance of the proper relationship between God and man. Regardless of zeal, tradition, or good deeds, persons can be saved only through faith in Jesus Christ. Christ fulfilled the law and ended the notion that one can be saved by rules and ritual (v. 4).

Paul understood his kinsmen quite well, and he knew why they thought and acted as they did, but he loved them dearly and continually

prayed for their salvation. It is the responsibility of every believer to allow the love of Christ to stir him or her as a compassionate witness to the lost.

God has one plan of salvation for both Jews and Gentiles alike. Romans 10:11 indicates that anyone, literally "whosoever," believes on Christ shall not be ashamed. Two resplendent truths stand out. First, the gospel is truly amazing grace for every race. "Whosoever" means the most destitute beggar or the most affluent politician. It is an all-inclusive invitation regardless of social standing, occupation, or education. Second, anyone who comes to Christ can be assured that Christ will receive him or her. He will not put anyone to shame, but will graciously welcome everyone. The significance of "anyone" coming to Christ is highlighted by verses 12 and 13. To call upon the name of the Lord means to pledge your life to him and to trust him as Savior and Lord. It is the greatest call a person ever makes!

Paul explained that the act of calling upon the Lord is dependent upon believing and believing is dependent upon hearing the gospel from someone sent from God (Rom. 10:14-15). There is a sense in which this passage definitely

speaks to preachers. The words "preacher" and "preach" are derived from the Greek word *kerusso* which refers to a herald whose task it was to take a message throughout the kingdom. But the passage speaks to all Christians also, not just to vocational pastors. Every believer is a herald in the kingdom of God and is entrusted with the good news of salvation.

A friend has a painting in his office that depicts two pioneers standing on the edge of a hill that overlooks a vast frontier. The caption reads, "If we don't go — they won't know." Believers are a lot like the pioneers in an alien world. The way is rough and the obstacles are formidable, but our task is to "go" with the gospel so others may "know" of Christ's love.

Surely one of the saddest truths today is that Christians who have been charged with rescuing the lost have spent our energies on other things, perhaps good things, but have failed to send and be sent until all have heard the life changing news of Jesus Christ. If the lostness of mankind grieves the Father, can we look at the fields of harvest with tearless eyes and not be quick to witness?

M. Dean Register is pastor, First, Gulfport.

# Jesus commissions his disciples for ministry

By Gayle Alexander

Matthew 9:35 to 11:1

Christ gave his authority and power to his disciples to continue his ministry of teaching, preaching, and healing. The prelude for launching the ministry of his



Alexander

disciples is the deep sympathy of Christ at seeing the multitudes as shepherdless sheep thrown down and lying helpless. Their ministry was pictured as a harvest and provided a most striking observation in regard to more laborers in that there were literally thousands of

priests and Levites who made religion their chief business, but the people were neglected. Jesus wanted laborers who would minister to people and gather a spiritual harvest. The 12, a symbolic number of the tribes in Israel, were sent on their mission (1-4). The major point of the paragraph is the authority given them to continue the ministry of Christ of preaching and healing. Jesus gave instructions for their journey (5-15), warnings of future persecutions (16-23), and general encouragement (24-42).

## BIBLE BOOK

Only Matthew uses the term apostle in this story. Apostle was one who was sent representing another. Their mission to Jews only is best understood to the Jews first and then to the Gentiles (Romans 1:16). Had Jesus gone first to the Gentiles or Samaritans, the Jews would have had more excuse to reject him. The Jews were sinners too. Also, their ministry was to be free.

However, those who received their ministry would provide for their needs. The disciples were to remain in one home until they departed each city. However, if their host was antagonistic to their message, then they were to shake the dust off their feet. Jews who rejected the gospel were as "unclean" as those whom they classified as unclean. Jews would shake the dust off their feet when leaving Gentile soil.

Jesus warned the disciples of dangers in the conduct of their mission (15-23). They were to be as sheep in the midst of wolves. The wolves were the religious and civil authorities. Councils were local Jewish courts. The wisdom of serpents would prevent them from seeking martyrdom but rather avoid unnecessary con-

flict even to the point of leaving a city, if necessary. Also, they were to be harmless (pure, unmixed) as doves. Furthermore, they were not to worry in advance about how to defend themselves in the event of trial because God would give them what they needed in that event.

Perhaps the most severe test would come within families where one or more members received Christ and the rest of the family rejected him. Heartbreaking as these divisions were, a disciple must not let his natural affections cause any weakening of his faithfulness to Christ. There must be no yielding to despair. The coming of the Son of Man is related to the persecution of the disciples. Son of Man is judge and ruler and will vindicate his disciples. A disciple could expect no better reception than his teacher. If Christ were rejected, they could expect the same.

The disciples were encouraged not to fear Satan nor people, only God. Their message must be fearlessly publicized and to answer the objection that such action would endanger their lives, Jesus reminded them that it is far more important to fear him who hath authority over the soul as well as the body. This encouragement to sacrificial ministry is reinforced by the

assurance that God who observes the fallen sparrow is fully aware of what is taking place in their lives. Furthermore, the prospect of divine judgment may be a deterrent to yielding to persecution. "Confess before men" is before human interrogators during trial and is contrasted with Christ's acknowledgement of the believer before the Father. Jesus is not being arbitrary about confession and denial. Christ can but declare one's true relationship. He confesses only those who belong to him.

Also, the principle of the cross is that of being willing to lose one's life for Christ's sake. The cross was Rome's horrible way of execution of non-Romans and it had been witnessed to many times by Jews. Jesus was demanding allegiance even to the death. He who under trial, saved his life by denying Christ, will lose his life; but, he who is willing to lose his life by devotion to Christ will save it. All find life by surrender to Christ.

Those who risk persecution will be appropriately rewarded. One's true relation to God is reflected in his relationship with God's people. The act of giving a cup of cold water would reflect one's true nature and relationship.

Gayle Alexander is pastor, First, Tupelo.

# God's expected service in daily Christian living

By Jimmy G. McGee

Hebrews 13:1-16

With faith and doctrine in place, Hebrews 13 concludes with practical admonitions for daily Christian living. God has given his best for



McGee

us. He expects much of us in personal devotion and holy living. In Jesus Christ we become the children of God. By faith in Jesus' work on the cross and by the commitment of our lives to him, we have the forgiveness of sins, eternal life, and an everlasting hope. The first specifies the primary need and the perimeter in which all else abides. "Let brotherly love continue." Philadelphia transliterates (spells out) the Greek word into English. It combines the two words meaning "friendship love" and "brother." Brotherly love is family love. It is characteristic of God and of God's community of believers. Genuine love of the brethren is the true mark of believers. "By this all will know that you are my disciples, if you have love for one another" (John 13:35). Love is more than feeling; it is always expressed in action.

## UNIFORM

"Do not forget to entertain strangers." Christians are to show hospitality to others. It was an honored custom in the ancient world to assist travelers on their way. This was especially true of fellow Christians of the first century. Public lodging was scarce, expensive, and sometimes dangerous. Itinerant preachers and teachers went from community to community sharing the good news. The hospitality of entertaining strangers was a way of manifesting love and care and it certainly enlarged Christian fellowship. To urge hospitality, the writer recalls the "unexpected joy of entertaining 'angels unaware.'" He no doubt is thinking of the account of Genesis 18.

"Remember the prisoners," likely meant Christians imprisoned because of their faith in Christ. They were victims of persecution. Believers were to have an "in touch" ministry with these in confinement.

"Marriage is honorable." Sexual promiscuity was as severe a problem in the first century as today. Jesus insisted on purity and fidelity that honors the relationship of husband and

wife in marriage. God's Word is plain. Sexual intimacy is the privilege and responsibility of man and woman in marriage. Fornication and adultery describe sexual acts outside of proper marriage. God will judge fornicators and adulterers.

"Let your conduct be without covetousness." The word translated covetousness here is literally "lover of silver." Money and material possessions are an area of needful Christian discipline. It is easy for a Christian today to become preoccupied with material things.

Discipleship is costly, and the want for things confuses the issue and hinders the witness. In the context of Hebrews 13:5-6, the writer contrasts the want for silver with the promise of the Lord's help as if they conflict. "To be content" here is to trust God to provide one's needs and to be thankful for that one has.

Still writing about brotherly love, the writer in verse 7 urges the members of the church to "remember those who rule over you." Note also verses 17 and 24, to wit, "obey those who rule over you" and "greet those who rule over you." The word translated "rule over" is best understood as "lead." To lead does not suggest authority that is arbitrary nor upper handed, but responsible leading for the sake of God's

glory. It is used here in the sense of an orderly community of believers composed of those who lead and those who follow.

The great truth of verse 8, "Jesus Christ is the same yesterday, today, and forever," links verses 7 and 17 with the past and present.

Church leaders have an awesome responsibility before God for leading the membership by the Word of God. In spirit, truth, and example they lead. They will give an account to God. This being true, church members are responsible as followers. Followership is as important as leadership in the family of God. Much of the unprofitableness that is happening in our churches today is due to followers who cause leaders to labor in grief rather than joy.

Verses 9-16 spotlight the all sufficient sacrifice of Jesus for our salvation and glorious blessing. Those who yet insist on the old tabernacle, priesthood, and animal sacrifices cannot participate with us at the altar where Jesus has sanctified us by his own blood. Jesus went outside the camp, bearing shame and reproach, to be sacrificed for us. Let us go out to him. Let us worship him with the sacrifice of praise and thanksgiving. Let us do good and share and let brotherly love continue.

Jimmy McGee is pastor, First, Grenada.



# Southern Baptist Forum will focus on Christian faith

SAN ANTONIO, Texas (BP) — Participants in the Southern Baptist Forum will focus on their Christian faith when they convene here at Trinity Church, June 12-13.

"The theme for our Forum this year is 'Contending for an Authentic Faith,'" announced Charles Wade, pastor of First Church, Arlington, Texas, and a member of the Forum steering committee.

"Southern Baptists are engaged in a struggle to speak the truth and to bear witness to an authentic faith before our watching world," Wade said.

"The Southern Baptist Forum will let up Jesus Christ, who is the source of our faith and is our only hope."

The Forum will be held in conjunction with the annual meeting of the Southern Baptist Convention, which

will be here June 14-16.

"The purpose of the Forum is to provide a gathering place for Baptists who want to hear a cross-section of all our Baptist people," Wade said. "We will hear from missionaries, seminary professors, a pastor, and a national spokesman for the application of biblical truth to the hard issues facing American Christianity."

The missionaries are Libby Bellinger, an inner-city minister in Waco, Texas, and president of Southern Baptist Women in Ministry, and Mildred McWhorter, director of mission centers in Houston.

The professors are Bill Leonard, professor of church history at Southern Seminary, and Alan Neely, professor of missiology at Southeastern Seminary, and interim executive director of the Southern

Baptist Alliance, an organization of moderates within the convention.

The pastor is W. Winfred Moore of First Church, Amarillo, and former SBC first vice president. And the spokesman for biblical truth is Tony Campolo, a professor at Eastern College in St. David's, Pa.

"A new feature of the Forum this year is the recognition of a Southern Baptist church which has made significant contributions to the life of our convention and to recognize a denominational statesman who has faithfully represented historic Baptist faith," Wade said.

Forum organizers expect at least 3,000 participants for the event, which will be held at 6:45 p.m. June 12 and 8:45 a.m. June 13.

## Southern Baptist Forum Trinity Baptist Church San Antonio, Texas June 12-13, 1988

Theme: Contending for an Authentic Faith

Scripture: Jude 3

### Sunday Evening, June 12, 1988

Gene Garrison, pastor, First Baptist Church, Oklahoma City, presiding  
6:45 Prelude — Merle Hebrick, organist, Trinity Baptist Church, San Antonio, Texas; Joy Steincross, pianist, Second Baptist Church, Liberty, Mo.  
7:00 Congregational Singing — Tommy Lyons, minister of music, Trinity Baptist Church, San Antonio

Welcome — Buckner Fanning, pastor, Trinity Baptist Church, San Antonio  
Bill Leonard, professor, Southern Baptist Theological Seminary, Louisville, Ky.

Libby Bellinger, inner-city ministry, Waco, Texas; president, Southern Baptist Women in Ministry

Announcements and Offering — George Steincross, pastor, Second Baptist Church, Liberty, Mo.

Church of the Year Award

Special Music — Billy Crockett, Christian entertainer, Nashville

Address — Tony Campolo, professor, Eastern College, St. David's, Pa.

Benediction

Fellowship

### Monday Morning, June 13

Gene Garrison, presiding

8:45 Prelude — Merle Hebrick, organist; Joy Steincross, pianist

9:00 Congregational Singing — Tommy Lyons

Alan Neely, professor, Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Mildred McWhorter, director of mission centers, Houston, Texas

Business Session and Offering — George Steincross

Denominational Statesman Award

Special Music

Winfred Moore, pastor, First Baptist Church, Amarillo, Texas

Adjournment

# Feeding stations reopen in Ethiopia after 2 months

By Marty Croll

ADDIS ABABA, Ethiopia — Three Southern Baptist feeding operations in the Ethiopian central highlands, closed in March by the government, reopened in early May. In an adjacent district, feeding at another outpost is in jeopardy because of newly imposed restrictions on airlifts.

Through the reopened stations, mission personnel and national workers are offering monthly rations of food to 65,000 Ethiopians. Ed Mason, a volunteer mission worker from Tallahassee, Fla., who acts as a liaison between Southern Baptist mission personnel and Ethiopian officials,

said he expects others to reopen during the next week.

If so, that would bring to more than 100,000 the number of Ethiopians Southern Baptists are feeding every month. Ethiopian officials have asked Southern Baptists to feed about twice that many, as the severest stage of a new famine takes hold this summer.

Upcountry Ethiopians are facing starvation again because their crops were parched by a drought that started a year ago, just as they began to recover from the famine of 1984-85.

The only way for relief food to reach them is by transport truck to two major warehouses, then by air from the warehouses to five remote outposts that also offer medical services. Two new, less-remote feeding stations with no facilities for medical services are supplied by road from one of the warehouses.

Two months ago, Ethiopian officials asked Southern Baptists to stop most of their feeding in the Merhabete District, so they could verify names of people receiving aid, said Mason, who has guided Southern Baptist famine relief efforts in Ethiopia from

the start. While feeding was stopped, Southern Baptists in the Merhabete stations stockpiled food rations and supplies. They also continued offering medical services with a doctor and three nurses, all Southern Baptist volunteers.

Polish officials have told Mason they will supply aircraft or crew members necessary to continue Southern Baptist feeding operations in Ethiopia.

Marty Croll writes for the Foreign Mission Board.

the start. While feeding was stopped, Southern Baptists in the Merhabete stations stockpiled food rations and supplies. They also continued offering medical services with a doctor and three nurses, all Southern Baptist volunteers.

Polish officials have told Mason they will supply aircraft or crew members necessary to continue Southern Baptist feeding operations in Ethiopia.

Marty Croll writes for the Foreign Mission Board.

the start. While feeding was stopped, Southern Baptists in the Merhabete stations stockpiled food rations and supplies. They also continued offering medical services with a doctor and three nurses, all Southern Baptist volunteers.

Polish officials have told Mason they will supply aircraft or crew members necessary to continue Southern Baptist feeding operations in Ethiopia.

Marty Croll writes for the Foreign Mission Board.

the start. While feeding was stopped, Southern Baptists in the Merhabete stations stockpiled food rations and supplies. They also continued offering medical services with a doctor and three nurses, all Southern Baptist volunteers.

Polish officials have told Mason they will supply aircraft or crew members necessary to continue Southern Baptist feeding operations in Ethiopia.

Marty Croll writes for the Foreign Mission Board.

the start. While feeding was stopped, Southern Baptists in the Merhabete stations stockpiled food rations and supplies. They also continued offering medical services with a doctor and three nurses, all Southern Baptist volunteers.

Polish officials have told Mason they will supply aircraft or crew members necessary to continue Southern Baptist feeding operations in Ethiopia.

Marty Croll writes for the Foreign Mission Board.

WASHINGTON (BP) — Congress should move cautiously in drafting legislation that would toughen taxation of some activities of organizations generally exempt from federal taxes, witnesses told congressmen.

Both the U.S. Treasury Department and a national coalition that encourages the work of tax-exempt organizations gave that advice to the House Oversight Subcommittee during a day-long hearing.

Testimony from a long list of witnesses focused on a series of "discussion options" developed by the House panel for altering what is known as unrelated business income tax. Under current law, the levy is placed on any trade or business that is carried on regularly by a tax-exempt organization and is not substantially related to the organization's tax-exempt purposes.

Brian O'Connell is president of Independent Sector, which is a non-profit coalition of 650 corporate, foundation and voluntary organization members with national interest in philanthropy and voluntary action.

O'Connell voiced concern over options that could affect organizations' program and fund-raising activities: "The proposals would go far beyond activities normally thought of as involving the business activities of non-profits. They would — at least as suggested by the brief descriptions now available (from the subcommittee) — result in tax on many activities that are part of the organizations' services and programs or are part of their efforts to raise charitable contributions."

O'Connell cited examples of activities that likely would be taxed if the subcommittee's proposals should become law. Those examples included:

— Virtually any activity involving the collection of transportation costs from participants, such as a church-sponsored bus trip for young people to a lake.

— Food sales to the public in conjunction with a program activity, such as refreshments at a school sports event.

— Fund-raising events, unless goods or services sold were donated or all services provided free.

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON (BP) — Congress should move cautiously in drafting legislation that would toughen taxation of some activities of organizations generally exempt from federal taxes, witnesses told congressmen.

Both the U.S. Treasury Department and a national coalition that encourages the work of tax-exempt organizations gave that advice to the House Oversight Subcommittee during a day-long hearing.

Testimony from a long list of witnesses focused on a series of "discussion options" developed by the House panel for altering what is known as unrelated business income tax. Under current law, the levy is placed on any trade or business that is carried on regularly by a tax-exempt organization and is not substantially related to the organization's tax-exempt purposes.

Brian O'Connell is president of Independent Sector, which is a non-profit coalition of 650 corporate, foundation and voluntary organization members with national interest in philanthropy and voluntary action.

O'Connell voiced concern over options that could affect organizations' program and fund-raising activities: "The proposals would go far beyond activities normally thought of as involving the business activities of non-profits. They would — at least as suggested by the brief descriptions now available (from the subcommittee) — result in tax on many activities that are part of the organizations' services and programs or are part of their efforts to raise charitable contributions."

O'Connell cited examples of activities that likely would be taxed if the subcommittee's proposals should become law. Those examples included:

— Virtually any activity involving the collection of transportation costs from participants, such as a church-sponsored bus trip for young people to a lake.

— Food sales to the public in conjunction with a program activity, such as refreshments at a school sports event.

— Fund-raising events, unless goods or services sold were donated or all services provided free.

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centers enroll impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas, whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding."

WASHINGTON, D.C. (EP) — In an effort to address a nationwide shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5 billion to states in 1989; 75 percent of those funds would help low and middle-income families pay for child

care, while the other 25 percent would help states start new child care services, develop referral programs, train child care workers, and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation, and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely secular purposes.

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of Church and State, which said the bill is "filled